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Pāyāsi Sutta

The Pāyāsi Discourse, Se: **Pāyāsi Rājañña Sutta** The Prince Pāyāsi Discourse | **D 23**

Theme: Karma, rebirth, and proper giving

Translated & annotated by Piya Tan ©2007, 2012

1 Sutta themes

1.1 ABSTRACT: RIGHT VIEW AND RIGHT GIVING. The events of the Pāyāsi Sutta (D 23) occur just after the Buddha’s parinirvana and the distribution of his relics, but just before the rains-retreat when the first council¹ is held at Rājagaha (VvA 297). It is rather interesting that such a powerful person as prince Pāyāsi, who holds such serious wrong views, has not met the Buddha in his life. From whatever evidence we now have, it is difficult to know his age, but it is likely that he is a still young man, during his famous debate with **Kumāra Kassapa**. [§§1-30]

It is very likely that this story is told by the council elders (*saṅgīti, kāra*), not necessarily those of the First Council, to encourage the post-Buddha laity to be disciplined and generous in their support of the monastic order. Without the personal charisma of the Buddha, the monastics must now find a new source of faith or reward that would inspire the laity to support the sangha—that is, the doctrines of karma and rebirth. More specifically, as related at the close of the Sutta, is that any kind of generosity to the sangha brings heavenly rebirth, but a proper giving to the sangha brings a higher heavenly rebirth. [§§30-32]

1.2 KUMĀRA KASSAPA’S TEACHING STYLE. Kumāra Kassapa² is the foremost of the monks who have the gift of variegated or versatile discourse (*citta, kathikānam*).³ We have sufficient evidence to give us a good idea of his teaching style, which, as shown in the Pāyāsi Sutta (D 23), is full of parables and various argumentation styles.

Kumāra Kassapa’s argumentation style, as evident from **the Pāyāsi Sutta**, shows elements of polemics.⁴ Most of the arguments used by Kumāra Kassapa in the Sutta are clearly *polemical*: they are aimed at disproving what Pāyāsi has proposed. In fact, much of the Sutta is devoted to such lively exchanges with Pāyāsi giving points against karma and rebirth, and Kumāra Kassapa countering these very points.

In modern terms, however, Kumāra Kassapa’s argumentation style might be said to be prolix, but considering the cultural context, it is an effective, even popular, style, as it wins prince Pāyāsi over to right view. In fact, Pāyāsi admits that “Even with master Kassapa’s first parable, I am already convinced,” but he continues playing an adversary (a devil’s advocate) because he desires “to hear [Kumāra Kassapa’s] ready wit in answering diverse questions,” and regards him as “a worthy adversary”⁵ [§30.1 & nn].⁶

2 Sutta summary and highlights.

2.1 ARGUMENTS SUMMARY

2.1.1 Parables. The debate between Pāyāsi and Kumāra Kassapa opens with the former stating his wrong view [§5.1]. Pāyāsi gives a total of 8 arguments while Kumāra Kassapa counters them with 10 parables. Towards the end of the debate Pāyāsi, having run out of options, still refuses to recant, Kumāra Kassapa gives another 5 closing parables, thus giving a total of 15 parables in all—the most that is found in a single sutta. (The last parable is actually a set of two parables: the bad seeds in a bad field, and the good seeds in a good field.)

¹ On its canonical account, see “The Five Hundred” (Cv 11 @ V 2:284-293).

² Kumāra Kassapa: for details, see SD 28.13 (2).

³ A 1:24; AA 1:283, 2:336.

⁴ Greek, “war,” ie, a “war of words.”

⁵ A similar sentiment is expressed by the erstwhile Jain follower, Upāli, to the Buddha, in **Upāli S** (M 56.15/1:-378), SD 27.1.

⁶ For more details on polemics and apologetics, see **Pāsādika S** (D 29) @ SD 40a.6 (4).

<u>Pāyāsi arguments</u>	<u>Kumāra Kassapa's parables</u>	<u>References</u>
() Wrong views stated	(1) The sun and the moon	§5.1-5
(1) Hell beings do not return	(2) The thief to be executed	§§6-7
(2) Heavenly beings do not return	(3) The man in the cesspool	§§8-9
(3) Tāvātimsa devas do not return	(4) Tāvātimsa (relativity of time)	§§10+§11.1-6
() Pāyāsi does not have the divine eye	(5) The one born blind	§11.7-13
(4) Why don't the good kill themselves?	(6) The womb	§§12+13
(5) No life-force emerged from the jar	(7) The dream	§§14+15
(6) Life-force cannot be weighed	(8) The glowing iron ball	§§16+17
(7) Defleshing a carcass	(9) The conch-shell	§18+§19
(8) Defleshing a living person	(10) The fire-worshipping matted-hair ascetic	§§20+21
() Pāyāsi's obduracy	(11) The two caravan guides	§§22+23
	(12) The dung-porter	§§24+25
	(13) The dice players	§§26+27
	(14) The hemp load	§§28+29
	(15) The seeds and the fields	§31

At §30.1, Pāyāsi admits that he is *already convinced* with the first parable, but continues to contradict the elder “simply out of the desire to hear master Kassapa’s various insights into the problem.”

2.1.2 Pāyāsi's philosophy. Jayatilleke identifies Pāyāsi's philosophy or views as those of “the Positivist branch of the Materialists.” Positivism is a philosophical system that only accepts reports of sensory experience as the source of all authoritative knowledge, and that valid knowledge or truth is found only in this derived knowledge.⁷ Basically, materialism is a philosophical view that only matter is existent or real (and that mental experiences are all caused by material states).

Pāyāsi's basic argument, like those of the materialists, is best represented here by this statement: “**I know not this, nor do I see this; therefore they do not exist**” (*aham etaṃ na jānāmi, aham etaṃ na passāmi, tasmā taṃ n'atthīti*) [§§11.7, 11.8]. It is wrong to infer from “I do not see X” that “X does not exist.” We can simply rebutt, for example, by saying, “If I were to enter a dark room, and not see any furniture therein or know that the floor has uneven spots and holes, does this mean they do not exist, and that I would not stumble or fall?”

In the Pāyāsi Sutta, Kumāra Kassapa rebutts this wrong view with the parable of the blind born man (*jacc'andha purisa*) who claims that since he cannot see forms of various colours, the stars, the moon and the sun, they do not exist [§11.7+8]. Similarly, just because the hereafter are beyond the purview of our physical senses, does not mean that it does not exist. This is however still perceivable or observable by means of “the divine eye, purified, superhuman” [§11.11].

Mādhava Vidyāranya,⁸ in his Sarva,darśana,saṃgraha, gives a more philosophical rebuttal: “When you deny the existence of an object on the ground of its not being perceived, you yourself admit an inference of which non-perception is the middle term”⁹ (Cowell (tr), 1882:14).¹⁰ In simple terms, we can

⁷ For a discussion on Pāyāsi's views, see Jayatilleke, 1963:104-106.

⁸ A 14th cent Hindu philosopher and kingmaker of the south Indian empire of Vijayanagar, and proponent of the Advaita (“non-dualist”) school (to be distinguished from Advaita Vedānta). Sarva,darśana,saṃgraha (Compendium of All Views), his major work survey the 16 main schools of ancient Indian thought.

⁹ *Anupalabdhyā kaṃcidartham pratiseḍhayatānupalabdhyaliṅgakamanumānam*. In logic, a middle term a subject or predicate of a categorical proposition in both premises, but not in the conclusion of a categorical syllogism. The **middle term** (in bold below) must be distributed in at least one premise but not in the conclusion. The major term and the minor terms, also called the end terms, do appear in the conclusion (with the middle term in **bold**), thus:

Major premise: All **men** are mortal.
 Minor premise: Socrates is a **man**.
 Conclusion: Socrates is mortal.

put it this way: You claim that ghosts do not exist. By your own denial, you have accepted at least the concept of “ghosts,” hence, their possible existence. In that sense, they exist, at least in the mind or imagination.

Such an argument has its limits, simply because we cannot define anything into existence. For example, no matter how carefully or cleverly I define God or a unicorn, does not mean that either of them actually exist. This kind of argument is only helpful when we have actually directly experienced something for ourselves, and we are trying to convince others (who have no experience of it) that it actually exists (is real) or has value (is true).¹¹ [§§11.10-11.13]

2.2 SYNOPSIS SUMMARY

2.2.1 Pāyāsi’s wrong views

[§§1.1-2.4] The Pāyāsi Sutta opens with the elder Kumāra Kassapa visiting Setavyā which is governed by prince Pāyāsi, who rejects the notions of other worlds (and after-life), karma and rebirth [§2.1]. Noticing that Kumāra Kassapa’s influence is growing in his area, he decides to debate with him [§3.1-§4]. Kumāra Kassapa replies that he had not met any one before with such wrong views [§5.1-2], and starts off the debate with **the parable of the sun and the moon** [§5.3-5]: they are not in our world (on earth) but exist independently; hence, other worlds exist.¹² Pāyāsi “rejects” his explanation [§6.1-6.3].

[§6.4-10] Pāyāsi then argues that he knows immoral people who, as such, would be reborn in some suffering states, but they do not return to confirm with him of such states, despite agreeing to do so earlier on. Kassapa, using **the parable of the thief**, tells Pāyāsi that the thief to be executed would never get leave from the executioner to visit his relatives; even so, the hell-being would not be able to take leave of the hell wardens to return to earth [§7].¹³

[§§8-10] Pāyāsi then argues that he has morally virtuous colleagues, who would as such be reborn in the heavens, but none of them has returned to confirm it, as agreed earlier on. Using **the parable of the cesspool**, Kumāra Kassapa explains that the Tāvātimsa devas, finding humans physically repulsive, would unlikely come down to earth [§§8-9].

[§11.1-5] **The Tāvātimsa parable** illustrates the relativity of interworld time: one day in Tāvātimsa is equivalent to a hundred earth years [§§11.1]. By the time these divine beings settle in and report back, Pāyāsi and company would have been dead! [§11.5]

Pāyāsi then challenges Kassapa as to how he knows about Tāvātimsa [§11.6]. Using **the parable of the one born blind** [§11.7-13], Kassapa points to the divine eye, that is, the power of meditation-based psychic power. Pāyāsi then argues, in that case, why don’t the good simply kill themselves since they know that they will go to heaven [§12].

[§13] Using **the womb parable**, Kassapa gives 3 answers: (1) that such acts would prevent the accumulated good karma from fruiting [§13.12-13]; (2) their continued living benefits others [§13.14], and (3) that they wish to continue living to cultivate greater merit for even higher rebirth [§13.15].

2.2.2 Pāyāsi’s gruesome experiments. Next, Pāyāsi plays the role of a modern-day “scientist,” using **4 gruesome experiments** to prove his point, that of detecting any life-force (or consciousness). (There is no evidence that he has actually carried out these experiments, but probably merely mentions them in *theoretical* terms for argument’s sake.) Pāyāsi’s idea is that if there is some kind of “life-force,” then it can be somehow detected at the moment of dying. If such a life-force exists, then the karma-rebirth doctrine is true; if not, it is false.

¹⁰ Sarva, darśana, Saṃgraha, ed V S Abhyāṅkar, 2nd ed, Poona, 1951. Tr E B Cowell & A E Gough, *The Sarvadarśanasamgraha*, London, 1882. <https://archive.org/details/Sarva-Darsana-Samgraha.by.Madhavacharya-Vidyaranya.tr.by.E.B.Cowell>.

¹¹ See Jayatilleke 1963:72 f.

¹² See below, where Pāyāsi admits that he is *already convinced* with this parable, but continues to contradict the elder “out of the desire to hear master Kassapa’s various insights into the problem” [§30.1].

¹³ Cf **Aññātara Purisa Vatthu** (DhA 5.1) where hell-beings try to communicate their sufferings to Pasenadi, but succeed in only making the sounds *du sa na so*. (DhA 5.1/2:1-19)

[§14] THE 1ST EXPERIMENT. In the first experiment, a criminal is sealed in a large air-tight jar. When it is ascertained that he is dead, the pot-cover is carefully unsealed, but no sign of any life-force is seen emerging from it. [§15] Kassapa counters with **the dream parable**, declaring that even when we dream, nothing, as it were, leaves our body.

[§16] THE 2ND EXPERIMENT. Pāyāsi now suggests an experiment where a criminal is weighed twice: firstly, *before* being executed, and after that. In fact, he is heavier *post-mortem*. (Understandably, this must have been a well-known fact at that time, even without any experiment by the Pāyāsi.) To Pāyāsi, this means that the poor man has no life-force or consciousness.

[§17] Kassapa replies with **the glowing iron ball parable**, pointing out that even an inanimate object shows the same results: the glowing iron ball is heavier when cool, but lighter when glowing hot. The human body, too, while alive, is lighter than post-mortem, but the living body has *vitality, body-heat and consciousness*.¹⁴ The implicit understanding here is that these qualities are immaterial and hence have neither form nor weight. Whether the life-force (according to Pāyāsi) exists or not has no bearing on the validity of karma, rebirth and other worlds.

[§18] THE 3RD EXPERIMENT. A thief is tortured until half-dead, and then examined in various positions [§18.4-14]; he is pounded with different objects [§18.15-19]; and his 5 physical sense-organs examined [§18.20-25]—none of them show any evidence of a life-force.

[§19] Using **the conch-shell parable**, Kassapa shows how the conch's sound is not stored *within* the shell. Only when an agent (the man) makes an effort to blow a stream of air into the conch does it make a sound.

[§20] THE 4TH EXPERIMENT. Pāyāsi's last gruesome and cruel experiment is that of excarnating or defleshing a living body, in the same manner as for the carcass [above]. At no point, is any life-force found.

[§21] Kassapa counters with an elaborate parable—that of **the fire-worshipping matted-hair ascetic** (or the parable of the fire-sticks, for short). A fire-worshipper's acolyte tries to look for the fire hidden in the fire-sticks by breaking it up, chopping it into tiny pieces, to the point of winnowing the remnants. No fire is found. Fire is not inherent in the wood, but arises from the meeting of the right conditions.¹⁵ Kassapa then warns Pāyāsi on the dangers of holding on to wrong views [§21.22].

2.2.3 Pāyāsi is obdurate. [§22] Finally, despite running out of options, Pāyāsi, out of self-pride, admits that he still cannot change his views. The king of Kosala and foreign kings well know that Pāyāsi holds such views, so that if he were to change his views, he would lose face. As such, he would rather be ridiculed for his wrong views than to give them up! [§22.3].

[§23] Kassapa now responds with **the parable of the two caravan guides**. Kassapa warns Pāyāsi not to be like the foolish caravan guide who blindly listens and follows the advice of a yaksha that there is sufficient water and supplies in the journey ahead, and so discards all his old supplies. In due course, running out of food and water in the wilderness, the whole caravan perishes by being devoured by the yaksha [§23.1-10]. The wise caravan-leader refuses to listen to a stranger's advice and *holds on to his supplies and survives the journey* [§23.11-23].

[§24] Pāyāsi remains obdurate, so that Kassapa comes up with a more powerful parable—that of **the dung-porter** [§25]. A man finds some dry dung (clearly cow-dung) to feed to his pigs with. Packing them into his cloak, he carries it on his head. Then rain falls on him, making the wet dung trickle all over him. Despite comments from passers-by, he persists in carrying the disgusting load on his head. Pāyāsi remains unmoved [§26].

¹⁴ Vitality (āyu), body-heat (usmā) and consciousness (viññāṇa): āyu usu means “life-span, age, longevity, but here means “life, vitality, life-force.” In the suttas, heat (usmā), also usumā; Skt uṣman) is the life-faculty itself, karma-born heat (of the living body) (MA 2:350): D 2:335,15; M 1:295,24≠ S 2:97,10 = 4:215,23 = 5:212,22; S 2:83,9, 3:143,4*, 4:294,21. Comy, however, explains āyu as “the form life-faculty” (rūpa,jīvit'indriya); usmā, “heat,” as “karma-generated heat element” (kammaja,tejo,dhātu), and viññāṇa, “consciousness,” as “the mind” (citta) (MA 2:351). See **Mahā,vedalla S** (M 43.24+25/1:295 f), SD 30.2.

¹⁵ The ancient brahmins believed that fire (the god Agni) resides in wood, so that it burns for that reasons: see **Aggi Vaccha,gotta S** (M 72) @ SD 6.15 (4).

[§27] Kassapa next uses **the parable of the dice-players**. One of them has the habit of swallowing his dice whenever he has an unlucky throw. His partner notices this and secretly poisons his dice, so that the first player keeps swallowing the toxic dice to his harm. [§28] Pāyāsi gives the same excuse.

2.2.4 Positive change. [§29] Kassapa gives his last parable—**the parable of the hemp**—fittingly the most beautiful in the Sutta. Two friends go to a foreign country to seek their fortune. They find discarded hemp, and each make a bundle of it to take home. Their fortune keeps growing as they successively find hempen thread, hempen cloth, flax, flaxen threads, linen cloth, cotton, cotton threads, cotton cloth, iron, copper, tin, lead, silver and finally gold.

The wise friend discards his old load for a more valuable one.¹⁶ The other friend declares that he has carried his load “a long way and it is well tied up” [§29.67], and it would be too much trouble to re-pack! Understandably, when they reach home, the wise friend happily enjoys his wealth with his family and friends, while the foolish one remains poor, living a hard life. [§29.71].

[§30] Pāyāsi finally admits that he is actually convinced by Kassapa’s teaching from the very first parable. “But I thought that I would contradict *simply out of the desire to hear master Kassapa’s various insights into the problem.*” [§30.1], and then goes for refuge [§30.2].

2.2.5 Pāyāsi recants. [§§30.3-31.2] Inspired, Pāyāsi then tells Kassapa that he wishes to make a great sacrifice for his long life and happiness, and seek his advice. Kassapa instructs him using **the parable of the bad seeds in a poor field** [§31.2], reflecting an unwholesome sacrifice, involving killing [§31.1], and **the parable of the good seeds in a good field** [§31.4], that is, a wholesome sacrifice [§31.3+6].

[§32.2-10] Pāyāsi gets the brahmin youth **Uttara** to supervise the almsgiving, but offers poor food and cloth [§32.1]. Uttara declares his disapproval [§32.2-4], and Pāyāsi has him upgrade the offerings [§32.9-10]. Uttara does so and carries out the almsgiving proper in every detail.

As a result of their actions, Pāyāsi, when he dies is reborn amongst the devas of the Four Guardian Kings (the lowest of the heavens) [§32.11], while Uttara is reborn in Tāvātimsa [§32.12]. The arhat Gavampati meets the devaputra Pāyāsi in his heaven. He explains to Gavampati that his low rebirth is due to his improper giving and having held onto wrong views [§32.13-16]. Uttara, on the other hand, having given almsgiving properly, is reborn in Tāvātimsa [§32.17]. Pāyāsi then requests Gavampati to instruct humans on how to give properly for a heavenly rebirth [§32.19-21].

3 Prince Pāyāsi

3.1 ON THE TERM RAJAÑÑA. Pāyāsi is a “prince” (*rājañña*), a term which comes from *rājā*, “king,” and probably related to the Vedic term *rājanya*, “royalty” (PED), or “high courtier, prince, kshatriya.”¹⁷ A few translators have also used the word “chieftain” here.¹⁸ This stock passage describes Pāyāsi’s social status:

Now at that time, Pāyāsi was living in [was governing]¹⁹ Setavyā, teeming with life,²⁰ with grass, wood and water, with rice, a royal domain presented (to him) by Pasenadi, the rajah of

Tena kho pana samayena pāyāsi rājañño setavyāṃ ajjhāvasati satt’ussadaṃ sa,tiṇa, - kaṭṭh’odakam sa,dhaññaṃ rāja,bhoggam rañña pasenadinā kosalena dinnam rāja,-

¹⁶ Cf “If by giving up a limited happiness, | when he sees abundant happiness, | let the wise abandon the limited happiness, | considering the abundant happiness” (*mattā,sukha,pariccaāgā | passe ce vipulam sukham || caje mattā sukham dhiro | sampassam vipulam sukham || Dh 290*).

¹⁷ Cf *uggehi vā rājanyehi*, “with high nobles or royal princes” (D 1:103,31). In **Pāyāsi S** (D 23), *rājanno* (voc) occurs at least 90 times, while *rajañño* (3 sg) at least 25 times.

¹⁸ Esp T W Rhys Davids (D:RD 2:347-375) & M Walshe (D:W 351-368).

¹⁹ *Ajjhāvasati* has the senses of living (as in leading a household life) and living as a lord (over a fief, etc).

²⁰ *Satt’ussadam* = *satta* + *ussada*, lit “abundance of beings,” ie densely populated with humans and animals. Comy however refers only to humans: “*satt’ussada* means crowded with beings, teeming with the masses, an abundance of humans” (*satt’ussadan ti sattehi ussadam, ussannam bahu,janam ākiṇṇa,manussam*, DA 245,20).

Kosala, as a royal gift, a brahmadeya [a fief]. *dāyaṃ brahma,deyyaṃ.* [§1.2]

The phrase “living in” (*ajjhāvasati*) also means “governing” here, translated idiomatically. His domain, “a royal gift, a brahmadeya [a fief],”²¹ a rich, fertile and well-populated place, is given by rajah Pasenadi. This pericope (stock passage) describes *brahmins* with their respective brahmadeyas.²² It is clear, however, that Pāyāsi is a kshatriya (*khattiya*), a member of the noble or warrior class.

The Commentary here glosses *rājañña* as “an unconsecrated rajah” (*anabhisittaka,rājā*, DA 3:808). However, in the compound, *rājañña,kulā* (“royal clan”), especially in **the Assalāyana Sutta** (M 93)²³ and **the Esukārī Sutta** (M 96)²⁴ in the compound *khattiya,kulā brāhmaṇa,kulā rājañña,kulā*, showing that it is *not* a synonym of *khattiya*, but simply an adjective meaning “royal, etc.”²⁵ Evidently, while *khattiya* refers to a “(noble) warrior,” *rājañña* refers specifically to the actual ruling royalty or royal elite. It is thus clear that Pāyāsi is a kshatriya.

3.2 PĀYĀSI IN THE SUTTAS

3.2.1 Domain lord. Pāyāsi is a prince or chieftain (*rājañña*) of Setavyā, lording over a brahmadeya or royal domain granted by rajah Pasenadi. He holds the view that there is no world other than this, no fruit of actions and no rebirth—in other words, he rejects the notions of karma and rebirth, two basic Buddhist teachings. [§2.1 etc]

Pāyāsi meets the elder Kumāra Kassapa, who is staying in the simsapa forest outside Setavyā. After a debate with the elder, he realizes his views are wrong and finally recants. Then, he makes a public alms-giving. The gifts are, however, poor food and rough cloth, and he does not himself participate in the giving. [§§30-32]

3.2.2 Two kinds of giving. Pāyāsi’s public giving is supervised by a brahmin youth, Uttara, a retainer in Pāyāsi’s household. After noticing the poor gifts, and lack of care in the giving, Uttara voices his disapproval, so that Pāyāsi upgrades his giving, but nevertheless has Uttara supervising it all the same, without Pāyāsi’s personal participation.²⁶

It is clear that “givers are never fruitless” (*dāyakā ca anipphalā*).²⁷ Even though Pāyāsi’s giving is poor, careless and vicarious, he enjoys its benefits accordingly. After death, he is born among the devas of the 4 great kings (*cātum,mahā.rājika*), the lowest of the heavens (located in the sense-world), while Uttara, who gives wholesome gifts, with care and participation, is reborn in the heaven of the 33 (*tāva,timsa*), a higher celestial realm. [§32.1-12]

²¹ *Brahma,deyya* (Skt *brahma,deya*) “a supreme gift,” ie land granted to brahmins by the kings of Kosala (**Ambaṭṭha S**, D 3.1.1b/1:87 @ SD 21.3) or of Magadha (**Kūṭa,danta S**, D 5.1b/1:127 @ SD 22.8) for perpetuity. Unlike donated monastic lands, which are the corporate property of the “sangha of the four directions,” the brahmadeya is the brahmin’s personal property or fief, which he uses for agriculture. See D:RD 1:108 n1 & Uma Chakravarti 1987:57.

²² The brahmins & their resp donors incl: **Ambaṭṭha S** (*ukkaṭṭhaṃ...raññā pasenadi,kosalena*, D 3.1.1/1:87), **Soṇa,danḍa S** (*campaṃ...raññā māgadhena seniyeṇa bimbisāreṇa*, D 1.1/1:111, 1.4/114), **Kūṭa,danta S** (*khāṇu,-matam...raññā māgadhena seniyeṇa bimbisāreṇa*, D 5.1/1:127, 131), **Lohicca S** (*sāla,vatikam... raññā pasenadi,-kosalena*, D 7.1/1:224), **Pāyāsi S** (*setavyāyaṃ...raññā pasenadi,kosalena*, D 23.1/2:316); **Caṅkī S** (*opasādam...raññā pasenadinā kosalena*, M 95.1/2:164, 95.8/166); cf **Amba,sakkhara Pv**: *satt’ussadam nirayam*, “a hell crowded with beings” (Pv 4.1.8/46).

²³ M 93/2:152,11+22 @ SD 40a.2.

²⁴ M 96/2:183,14+22+33 @ SD 37.9.

²⁵ As at Mvst 2.112.9, where *rājanya* means “belonging to a king, royal”: of a park (*udyāna*), Mvst 2.122.11.

(BHSD)

²⁶ Malalasekera, prob uncertain of the Ce reading *byāvaṭṭo* [§32.2n], suggests that Uttara “spoke sarcastically of Pāyāsi’s generosity” (DPPN 1:351) because he “was passed over, spoke scornfully of the gifts” (DPPN 2:127). It is most unlikely that such a negative response by Pāyāsi would have resulted in Uttara’s rebirth in Tāvātimsa.

²⁷ *Dāyako pi anipphalo*, (**Saddha**) **Jāṇussoṇi S** (A 10.177.9/5:270), SD 2.6a. *A-ni-p-phala*, “not without fruit, not unrewarded, not without merit,” a double neg (**Udena S**, U 7.10/79,21, pl ~ā[ni]; = *na nipphalā sampatta,sāmañña,-phalā*, UA 384) = DhA 1:222,2; (**Saddha**) **Jāṇussoṇi S** (A 10.177/5:271,1, 273,8 f, *dāyako pi ~o*), qu PvA 28,27); **Tirokuḍḍa S**, *dāyakā ca ~ā*, Khp 7.6/6* (KhpA 212) = Pv 1.5.5/11* (PvA 28) ≠ 18.

The arhat Gavam,pati meets Pāyāsi in the deva world, and Pāyāsi requests that he teaches humans to give wholesome offerings, with care, and with their own hands [§32.13-21].²⁸ The devaputra Pāyāsi is also known as Serīsaka *deva,putta* because he lives in the Acacia Mansion (*serīsaka vimāna*).²⁹ His “mansion story” (*vimāna, vatthu*) is found in chapter 6 of the **Vimāna Vatthu**, which is entitled “the Pāyāsi chapter” (*pāyāsi, vagga*), and is related to the last story in that chapter, which, however, is called the **Uttara Vimāna, vatthu**.

3.3 THE KUMĀRA KASSAPA-PĀYĀSI DEBATE

3.3.1 Kumāra Kassapa’s *pariyāya* approach. The key word in Kumāra Kassapa’s argument with Pāyāsi has so far not been pointed in any scholarly writings. On account of this oversight, I suspect that teachers and scholars have not been able to fully appreciate or fathom the debate in the Pāyāsi Sutta. **Stephen Evans**, for example, even faults Kumāra Kassapa with the use of “false dilemma, equivocation, begging the question, and fear” in his arguments (2008:66). Once we understand the meanings and usages of the term *pariyāya* as used here, it is easier to appreciate Kumāra Kassapa and the significance of the Sutta as a whole.

This Sutta’s key word, *pariyāya*, which occurs 56 times in the **Pāyāsi Sutta**, are listed below. The asterisk (*) here means that the reference (phrase) has *two* occurrences of *pariyāya* (each in a different sense). The first sense is that of “a reason” (in the case of Pāyāsi) and the second, “in a manner of speaking” (in the case of Kumāra Kassapa), thus:

<u>Occurrences of <i>pariyāya</i> in Pāyāsi Sutta</u>	<u>References</u>
(1) The parable of the sun and the moon	§§5.5, 6.2*+3*+10*.
(2) The parable of the thief	§§7.8, 8.1*+3*+10*.
(3) The parable of the man in the cesspool	§§9.11, 10.2*+3*+10*.
(4) The Tāvatiṃsa parable	—
(5) The parable of the one born blind	§§11.13, 12.2*+3*+8*.
(6) The womb parable	§§13.6, 14.2*+3*+10*.
(7) The parable of the dream	§§15.6, 16.2*+3*+9*.
(8) The parable of the glowing iron ball	§§17.6, 18.2*+3*+25*.
(9) The parable of the conch-shell	§§19.13, 20.2*+3*+8*.

The word *pariyāya*, however, is not found in the remaining 5 parables of Kumāra Kassapa’s. The term as used by Kumāra Kassapa to qualify all his parables and arguments has the sense of “in a manner of speaking” or “relatively speaking.” The meaning of *pariyāya* as applied here is best understood in the light of the **Neyy’attha Nīt’attha Sutta** (A 2.3.5+6), where the Buddha states that we should take special care, when explaining the suttas to distinguish between suttas or teachings “whose sense has been drawn out” (*nīt’attha*) and “whose sense needs to be drawn out” (*neyy’attha*).³⁰

Those suttas or teachings that tell stories, describe ritual acts, or that talk of “beings,” “gods,” etc, need to have their meaning drawn out (*neyy’attha*), as they do not directly refer to true reality: they are indirect teachings. They use language and words in the form of a story or images to talk *about* true reality. Their meaning is indirect. They are *provisional* (*pariyāya*) teachings, unlike say some Abhidhamma doctrines, which are said to be *explicit* (*nippariyāyena*).³¹

On the other hand, Dharma teachings using words and terms like “impermanent,” “suffering,” “not self,” “aggregate,” and “consciousness,” are direct teachings. While the indirect teachings, especially stories and parables, can be generally said to work at helping to clear the mind of wrong views or to inspire it with joy,³² the direct teachings are instructions relating to clarifying right view in greater depth and detail, and in mental cultivation.

²⁸ VvA 297f, 331 f.

²⁹ Vv 74/6.10/109 f.

³⁰ A 2.3.5+6/1:60 @ SD 2.6b.

³¹ See *Pariyāya Nippariyāya*, SD 33.2(2.1) + SD 68.2.

³² See SD 11.4 (4.3).

It is, however, unclear how Pāyāsi would understand the same word *pariyāya* which also has the sense of “reasoning” here, at least to Pāyāsi’s mind surely. However, let us give him the benefit of the doubt, but for us who are more interested in the spiritual import of Kumāra Kassapa’s teachings, *pariyāya* has been translated according to their respective contexts throughout.³³

3.3.2 Pāyāsi as a “scientist”

3.3.2.1 BUDDHISM AS MYTH. At least one contemporary scholar, **Stephen A Evans**, has explored the Pāyāsi Sutta from an academic angle, that is, Pāyāsi as a “proto-scientist,” on account of his various argumentations and purported experiments [2.1]. Evans discusses whether the karma-rebirth “mythology”—that is, Pāyāsi’s ideas criticized by Kumāra Kassapa as being misguided and dangerous—can be expressed in scientific-empirical, falsifiable terms. Clearly for the elder, a spokesman for the early Buddhists, the karma-rebirth mythology cannot—or must not—be put into falsifiable, empirically testable form. As these are, in fact, moral categories and intuitive realities, the scientific-empirical methods are inappropriate as means of approaching them (2008:53).³⁴

The **moral categories** of Buddhism—or more simply, *the training in moral virtue*—deals with the purification (that is, the disciplining) of our body and speech, so that they serve as the supports for the **intuitive realities**, that is, *the training in mental concentration*. The gap between the moral categories and the intuitive realities is often so vast and deep that our conventional language often fails to bridge it. Often *the language of myth and myths* is resorted to here. Sometimes the language speaks on a higher level, using stories, parables and figures.

The idea of taking Buddhist teaching, especially its language, as myth, is not new. Even in my monk years (1970-1990), I was familiar with a vision of Buddhism as mythology, but I don’t think I’m the only one doing so. Back in 2007, I began working on an approach to “**Myth in Buddhism**” (SD 36.1). The Buddhist teachings—such as those of karma and rebirth, and its numerous accounts and stories of moral virtue, personal growth and awakening—are best described as “myths,” in the sense of pointing to something bigger than we are. This motif is essentially at the heart of folklore and fairy-tales, and the great literary works of all cultures.

3.3.2.2 BUDDHISM AND SCIENCE. The first important idea we need to understand in any comparative study of Buddhism and science must clearly be the “scientific method,” which includes the formulation and testing of hypotheses, with the “in principle” possible results that might show the theory to be wrong.³⁵ Both the Buddhist method and the scientific method make careful observation of both the 5 sense-faculties and the 5 sense-objects. While science *measures* such observations, Buddhism carefully *reflects* on the persistent patterns of reality that our senses reveal.

While the scientific method *verifies* the truth of hypothesis or test a theory by performing some experiment, the Buddhist method is that of *meditating* on such patterns of reality. Instead of accumulating data and deducing truths from them, the Buddhist method goes on to seek patterns of reality that still the mind so that we can touch the depths of our own minds beyond the reach of any scientific instrument or the ken of any scientist.

Buddhism is not science; their respective methodologies and goals, too, are radically different. While science makes external measurements of the world (the 5 senses), Buddhism reflects back from the external realities, putting in order the physical bases of personal development (body and speech) to clear the path into inner reality (the mind). The mind is both the final measure of all realities, and also the true liberator of all measuring of realities—the mind looks at itself in full awakening.

4 The brahmin youth Uttara

³³ For a fuller discussion on *pariyāya*, see *Pariyāya nippariyāya*, SD 68.2.

³⁴ Here, the student is encouraged to read Evans’ paper in full bore proceeding. Hereafter, I will only discuss a few main points relating to Buddhism and science.

³⁵ Popper 1959:20-25, 40-42.

4.1 UTTARA, PĀYĀSI’S OFFERING SUPERVISOR. The brahmin youth Uttara (*uttara, mānava*) is probably a pupil of Pārāsariya, a Rājagaha brahmin.³⁶ Uttara’s visiting the Buddha in a mukhelu forest (*mukhelu, vana*) at Kajaṅgala is the background of **the Indriya, bhāvanā Sutta** (M 152).³⁷

Uttara here is probably the same brahmin youth of the Pāyāsi Sutta [§32]. When prince Pāyāsi [2] is converted by the elder Kumāra Kassapa, Pāyāsi makes a public offering, but his gifts are broken rice gruel with vinegar, and very rough cloth. The brahmin youth, Uttara, one of his retainers, and the offering’s supervisor vents his disapproval.

Pāyāsi then instructs Uttara to make the proper offerings, but still does not himself participate. Uttara wholeheartedly makes, with his own hands, the proper offerings of excellent foods and cloths. As a result, after death, while Pāyāsi is reborn only in the empty Serīsaka (Acacia) mansion [3.2] of Four Great Kings (*cātum, mahā, rājika*) devas, Uttara arises in Tāvātimsa. [§§32.1-12]

4.2 SERĪSAKA MANSION. The celestial mansion (*vimāna*), called Acacia (*serissaka* or *serīsaka*) is an empty mansion in the heaven of the Four Great Kings (*cātum, mahā, rājika*).³⁸ The deva of the mansion is also called Serī, saka, evidently the same as the yaksha Serissaka. The Dīgha Commentary says that the mansion is so called because there is, at its entrance, a great sirissa (*sirīsa*; Acacia sirissa) tree (or forest, says the Theri, gāthā Commentary), which flowers and fruits once in fifty years.³⁹

The deva Gavampati, it is said, uses the mansion when he was still a deva. After his rebirth as a human, the mansion falls empty until occupied by Pāyāsi. As an arhat, however, Gavampati, still goes there for his day residence, that is, meditation and rest during the heat of the day [§32.13].

This is the mansion into which the devaputra Pāyāsi is reborn as a result of his offering, on account of his carelessness in it [§32.11]. Compared to Uttara’s rebirth in Tāvātimsa, this is a much lower heaven. Vessavaṇa, the guardian king of the north, it is said, stations him in a desert, shadeless and waterless, to protect travellers from the dangers of non-humans.

It is said that he meets some merchants from Aṅga and Magadha who have lost their way en route to Sindhu, sovira.⁴⁰ He reveals his identity, and they offer to hold a festival in his honour on reaching safety. He however suggests that offerings be given in his name to a pious man, named Sambhava, who was in their company. Later Sambhava renounces the world and becomes an arhat (Vv 7.10; VvA 331).

— — —

³⁶ Pārāsariya is a brahmin teacher mentions in **Indriya, bhāvanā S** (M 152). According to his pupil, Uttara, he (Pārāsariya) teaches that those who have developed their physical sense-faculties (*indriya*) could neither see forms with their eyes nor hear sounds with their ears, to which the Buddha retorts that in that case the blind or the dumb would be spiritually advanced (M 152.2.2/3:298), SD 17.13. He is possibly identical with the elder Pārāpariya. See DPPN svv Pārāpariya; Pārāsariya; also Tha:RD 295 n1.

³⁷ M 152/3:298-301 @ SD 17.13.

³⁸ *Cātum, mahā, rājikā* is the lowest of the deva worlds, and part of the sense-world. the 4 “great kings” (*mahā-rāja*) are the guardians of the four quarters of our universe, ie, Dhata, raṭṭha (east), Virūlhaka (south), Virūpakkha (west) and Vessavaṇa (north). According to ancient Buddhist cosmology, the Cātum, mahā, rājikā world is located half-way up Mount Sineru (the axis mundi or galactic pole). Some of these devas dwell in the mountain itself, while others in the surrounding sky. (D 2:207 f, 3:194 f).

³⁹ DA 3:814; cf ThaA 1:100; VvA 331.

⁴⁰ VvA 337.

The Pāyāsi Discourse

D 23

Thus have I heard.

Kumāra Kassapa arrives at Setavyā

1 At one time, the venerable Kumāra Kassapa⁴¹ was walking by stages on a Dharma-tour [peregrinating] in Kosala country with a large community of monks, numbering some five hundred. They arrived at the Kosala town of Setavyā⁴² and stayed in the simsapa forest⁴³ north of Setavyā.

There, the venerable Kumāra Kassapa resided to the north of Setavyā, in a simsapa forest.

1.2 Now, at that time, prince⁴⁴ Pāyāsi⁴⁵ was living in [was governing]⁴⁶ Setavyā, teeming with life,⁴⁷ with grass, wood and water, with rice, a royal domain presented (to him) by Pasenadi, the rajah of Kosala, as a royal gift, a brahmadeya [a fief].⁴⁸

Prince Pāyāsi

2 Now, at that time, the following views arose to prince Pāyāsi, thus:⁴⁹

‘There is no other world.’⁵⁰

n’atthi paro loko

There are no spontaneously born beings.⁵¹

n’atthi sattā opapātikā

⁴¹ On Kumāra Kassapa, see SD 28.13 (2).

⁴² Setavyā is a town or large village near Ukkaṭṭhā in Kosala: see SD 36.13 (3.2).

⁴³ On the simsapa (P *simsapā*; Skt *śimśapā*; Pkt *sīsava*, *sīsama*; Nepal, *sisau*), *Dalbergia sissoo*, see SD 21.7 Intro.

⁴⁴ “Prince,” rājañña, which Comy here glosses it as “unconsecrated rajah” (*anabhisittaka,rājā*, DA 3:808): see Intro (2.1).

⁴⁵ There are 2 possible etyms to this name: (1) from *pāyāsa* (“rich boiled in milk, milk-rice”), ie one who is fed of milk-rice; or (2) from *pāyāti* (“he sets out” (on a journey), whose comes aor *pāyāsi*, “he set out” [§23.5 n]. Comy is silent.

On the possible etym of this name, see §23.5 n.

⁴⁶ *Ajjhāvasati* has the senses of living (as in leading a household life) and living as a lord (over a fief, etc).

⁴⁷ *Satt’ussadam* = *satta* + *ussada*, lit “abundance of beings,” ie densely populated with humans and animals.

Comy however refers only to humans: “*satt’ussada* means crowded with beings, teeming with the masses, an abundance of humans” (*satt’ussadan ti sattehi ussadam, ussannaṃ bahu,janaṃ ākiṇṇa,manussam*, DA 245,20).

⁴⁸ *Tena kho pana samayena pāyāsi rājañño setavyam ajjhāvasati satt’ussadam sa,tiṇa,kaṭṭh’odakam sa,dhaññam rāja,bhoggam raññā pasenadinā kosalena dinnaṃ rāja,dāyam brahma,deyyam*. This is stock: see Intro.

⁴⁹ *Tena kho pana samayena pāyāsissa rājaññassa eva,rūpam pāpakam ditṭhi,gatam uppannam hoti*. The next para: *n’atthi paro loko, n’atthi sattā opapātikā, natthi sukata.dukkaṭānam kammānam phalaṃ vipāko*. This is a brief def of wrong view. The fuller def occurs in Sāleyyaka S (M 41,10/1:287), SD 5.7 & Apaṇṇaka S (M 60,5-12/-1:402-404), SD 35.5. For comys on such wrong views, see Bodhi 1989:69-86 (on Sāmañña,phala S, D 2). See foll nn.

⁵⁰ *N’atthi para,loko*. Cf a better known def of wrong view: “There is this world, no other world,” *n’atthi ayam loko, n’atthi para,loko*, lit “this world does not exist, the other world [after-life] does not exist,” ie, there is neither other worlds (or universes) nor the afterlife. In other words, this is the only world and only life. On the problem of associating these two differing views to Ajita Kesambala, see Sāmañña,phala S (D 2,22-24/1:55 f), SD 8. See Jayatilleke 1963: 79 f, 91 f.

⁵¹ Opapātika (BHS *aupapāduka*), “arising spontaneously, being reborn without parents”; from *upapāta*, “coming into existence, birth.” Technically, it usu refers to a non-returner’s birth, but is here prob a generic term for all divine and subhumans, such as hell beings [§11.11]. Comys says that such a being springs up, as it were, without the need of any of the visible causes that support other modes of birth, viz, the oviparous (*aṇḍa,ja*), the viviparous (*jalābu,ja*) and the moisture-born (*samseda,ja*) (MA 2:38): these are the 4 modes of birth. The sutta passage here [§2.1] is essentially a rejection of rebirth, implying that this is our only life, a kind of materialism. See Mahāli S (D 6/1:27, 156).

There is no fruit or result of good or bad actions.⁵² [317] *n'atthi sukata, dukkaṭānaṃ
kammānaṃ phalaṃ vipāko*

2.2 The brahmin housemasters⁵³ of Setavyā heard this:

“It is said that master Kumāra Kassapa, a disciple of the recluse Gotama, is walking by stages on a Dharma-tour [peregrinating] in Kosala country with a large community of monks, numbering some five hundred. They have arrived at the Kosala town of Setavyā and are staying in the simsapa forest north of Setvyā.

2.3 Now this good report about master Kumāra Kassapa has been going around thus:

“He is intelligent, experienced, wise, deeply learned, versatile speaker, of excellent wit [witty in the good], mature and truly worthy!”⁵⁴

It is good indeed to see arhats such as these.⁵⁵

2.4 Then the brahmin housemasters of Setavyā left Setavyā in group after group according to their district,⁵⁶ or in small bands, heading northward for the the simsapa forest.⁵⁷

Pāyāsi learns of Kumāra Kassapa's visit

3 Now at that time, prince Pāyāsi had gone up to the upper terrace of his palace⁵⁸ for a day rest.⁵⁹

Prince Pāyāsi saw the brahmin housemasters of Setavyā leaving Setavyā in bands, group after group, heading northward for the simsapa forest.

⁵² This is essentially a rejection of karma or accountability for our actions (*akiriya, vāda*), implying antinomianism and amoralism, as in the ideas of Pūraṇa Kassapa: see **Sāmañña, phala S** (D 2.16/1:52), SD 8.10.

⁵³ “Brahmin housemasters,” *brāhmaṇa, gaha, patikā*

⁵⁴ *Paṇḍito vyatto medhāvī bahussuto citta, kathī kalyāṇa, paṭibhāno vuddho c'eva arahā ca*. This whole phrase occurs here twice [§§2.3+3.3] & **Narada S** (A 5.50/3:58). Occurrences of similar shorter phrases are as follows: *paṇḍitaṃ vyattaṃ medhāvī bahussutaṃ dhamma, kathikam* (of a Dharma speaker) (V 4:7, 9×3, 10×2, 11×3, 13×2, 141, 142×2; pl V 4:10×6, 11×6, 13×3); *paṇḍito vyatto medhāvī* (M 4:176×2, 194; A 4:107, 110; with *dakko analaso*, “skilled, not lazy,” A 3:135; with *dīgha, rattam appa, raj'akkha, jātikō*, “elderly, with little dust in his eyes,” V 1:7×2 of Ājāra Kālāma & Uddaka Rāma, putta; with *paṭibalo*, “capable,” M 3:176); *paṇḍitā vyattā medhāvino* (pl) (V 3:135, 4:211; M 2:114); (of a teacher) long cpd, V 1:119, 127, 128, 337, 338×2, 339; *paṇḍito vyatto* (V 1:171; D 1:101; with *khetta-ñ, nū kusalo*, “pasture-wise, skillful,” A 4:419, 5:194; with *kusalo*, “skillful,” S 5:151×3, 152×4, 160; with *sappuriso*, “true individual,” A 2:3); *paṇḍitā vyattā* (pl: V 2:190 = 195 = 198 = 3:172 with *buddhimanto*, “insightful”; M 4:419×2 of a mountain cow); *paṇḍitā...vyattā* (split cpd) (V 1:59×2, 60×2, 61, 62, 339, 340). Cf *paṇḍita, tarā ca vyatta, tarā ca bahu-s, suta, tarā ca alam, attha, tarā* [Be *alam'atta, tarā*] *ca*, “wiser than, more experienced than, more learned than, more capable than” (V 2:1×2, 2×, 3×6).

⁵⁵ *Sādhu kho pana tathā, rūpānaṃ arahataṃ dassanaṃ hoti ti. Arahataṃ* is 3 gen pl. For details on this statement, see **Kesa, puttiya S** (A 3.65/1:188-193), SD 35.4a (comy n 1d).

⁵⁶ *Saṅgha, saṅghī gaṇī, bhūtā*; as at D 23,3/2:317; M 95,4/2:164; UA 380. Tr here follows Comy, where *saṅgha* is def as “the separate communities from the districts” (*ekekissāya disāya saṅgho etesaṃ atthī ti*) (DA 1:280). It is possible that these were tribes or clans. Cf *saṅghānaṃ gaṇānaṃ* (M 25,12/1:231); *nara, gaṇa, saṅgha...* (A 4.51,4/-2:55*).

⁵⁷ *Atha kho setavyakā brāhmaṇa, gaha, patikā setavyāya nikkhamitvā saṅgha, saṅghī gaṇī, bhūtā uttarena, mukhā gacchanti yena simsapā, vanaṃ*. On the simsapa forest, sv §1.1 n.

⁵⁸ **Upari, pāsāde**. The more usual expression is *upari, pāsāde, vara, gato*, where *vara* (“best”) is tr as “royal,” a common phrase: see **Sāmañña, phala S** (D 2,1.2/1:47,8), SD 8.10 n. Here, evidently, Pāyāsi is only a minor prince, ie, an “unconsecrated rajah” (*anabhisittaka, rājā*, DA 3:808) [§1.2n].

⁵⁹ *Tena kho pana samayena pāyāsi rājāṇo upari pāsāde divā, seyyam upagato hoti*. Note the word *divā, seyya*, “sleeping for the day, siesta”: D 4.3/1:112 (the brahmin Soṇa, daṇḍa), D 5,3/1:128, 2:317 (the brahmin Kūṭa, danta), D 23,15/1:333 (prince Pāyāsi); M 95,5/2:164 (the brahmin Caṅkī): here, there is sleeping in the day. The more usual expression here for monastics is *divā, vihāra* (lit, “day residence”), “day-rest,” a time of seclusion for monastics to rest and meditate, esp after the noon meal, eg: V 1:28, 3:208; D 2:130, 182, 356, 3:17-22 passim; M 1:108 f, 147, 229, 359, 447, 502, 2:65 passim; S 1:129, 130, 132-135, 3:91, 235; A 3:75, 4:262, 264, 356, 438; U 5, 35; Pv 2.10.-1/28*; Ap 2:404, 473*; (pl) *divā, vihārā*: S 1:193; Thī 48a/128; Ap 1:284*, 2:417*; *divā, vihāra, gato: vihāra*, S 1:-198; Ap 3:37 f passim; S 1:146, 148, 197 f, 203, 225, 233: for other refs search CPD: *divā, vihār** & *divā, vihār**.

Seeing them, he addressed his attendant:⁶⁰

“Attendant, why are these brahmin housemasters of Setavyā leaving Setavyā in bands, group after group, heading northward for the simsapa forest?”

3.2 “It is said that master **Kumāra Kassapa**, a disciple of the recluse Gotama, is walking by stages on a Dharma-tour [peregrinating] in Kosala country with a large community of monks, numbering some five hundred. They have arrived at the Kosala town of Setavyā and are staying in the simsapa forest north of Setvyā.

3.3 Now a good report about master Kumāra Kassapa has been going around thus:

‘He is intelligent, experienced, wise, deeply learned, versatile speaker, of excellent wit [witty in the good], mature and truly worthy!’

They are going to see this master Kumāra Kassapa.”

Pāyāsi wishes to meet Kumāra Kassapa

3.4 “In that case, master attendant, approach those brahmin housemasters of Setavyā and say this to them:

‘Sirs, prince Pāyāsi says thus:

“Sirs, could you please wait?⁶¹ Prince Pāyāsi, too, will go and see the recluse Kumāra Kassapa.”

3.5 The recluse Kumāra Kassapa has before convinced the foolish and unlearned brahmin housemasters of Setavyā, thus:⁶²

that there *is* **the other world**;

that there *are* **spontaneously born beings**;⁶³

that there *is* **the fruit or result of good and bad actions.**”

atthi paro loko

atthi sattā opapātikā

*atthi sukata dukkaṭānaṃ kammānaṃ
phalaṃ vipāko*

3.6 “Yes, sir,” the attendant replied to prince Pāyāsi, and approached the brahmin housemasters of Setavyā.

Having approached the brahmin housemasters of Setavyā, he said this,

“Sirs, prince Pāyāsi says thus:

‘Sirs, could you please wait? Prince Pāyāsi, too, will go and see the master Kumāra Kassapa.’”

Pāyāsi meets Kumāra Kassapa

4 Then prince Pāyāsi, surrounded by the brahmin housemasters from Setavyā, went to the simsapa forest and approached the venerable Kumāra Kassapa.

Having approached, he greeted the venerable Kumāra Kassapa, exchanged greetings with him, [319] and then sat down at one side.

The brahmin housemasters of Setavyā, too,

some, having saluted (by genuflecting before) the venerable Kumāra Kassapa, sat down at one side;

some exchanged greetings with the venerable Kumāra Kassapa, and having exchanged greetings, sat down at one side;

⁶⁰ *Khattā* (Skt *kṣātr*, from *kṣatra*) an attendant, companion, charioteer, a porter, an equerry, a steward, the king’s minister and adviser (D 1:112, 128; M 2:164). Here, Comy says: “A minister who is able to answer any questions asked is called a *khattā*” (~ *vuccati pucchita, pucchita, pañhaṃ vyākaraṇa, samattho mahāmatto*: (DA 1:280). PED: Buddhaghosa evidently connects it with *katheti*, “to speak, respond” = *katthā: gādhaṃ* ~, A 2:107 = Pug 43 vl for *kattā* (cf PugA 225).

⁶¹ *Āgamentu kira bhavanto.*

⁶² This section: *Purā samaṇo kumāra, kassapo setavyake brāhmaṇa, gaha, patike bāle avyatte saññāpeti*; and the foll section: *iti pi atthi paro loko, atthi sattā opapātikā, atthi sukata, dukkaṭānaṃ kammānaṃ phalaṃ vipāko ti. Saññāpeti* (caus of *saññānāti*, “he thinks, supposes; recognizes, perceives, comprehends”), “he convinces, wins over” (D 2:318,17); pl *saññāpeti* (A 1:75,30); other forms: *saññāpetum*, “to convince” (V 1:10,7 2:197,31; D 1:236,5+6; M 1:397,25; S 4:224,16+17); absol *saññāpetvā*, “having made known” (U 17,17).

⁶³ *Opapātikā*, see n §2.1.

some approached the venerable Kumāra Kassapa, saluted him with lotus palms and then sat down at one side;

some announced their name and clan before the venerable Kumāra Kassapa, and then sat down at one side.

Some kept silent⁶⁴ and sat down at one side.

Pāyāsi's nihilism

5 Sitting thus at one side, prince Pāyāsi said this to the venerable Kumāra Kassapa:

“I, master Kassapa, hold this doctrine, this view, that is to say:⁶⁵

There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.”

5.2 “I, O prince, have neither seen nor heard of anyone holding such a doctrine, such a view.

How then, O prince, would you speak this, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’?”

(1) Parable of the sun and the moon

5.3 In that case, O prince, I will question you on just this point. Answer as you see fit.

What do you think, O prince:

the sun and the moon, are they in this world or in another world? Are they celestial or human?⁶⁶

5.4 “This sun and moon, master Kassapa, are in another world, not in this world; they are celestial, not human.”

5.5 “In this way, too, O prince, this is their case, *in a manner of speaking*,⁶⁷ that is to say:

there is the other world;

there are spontaneously born beings;

there is the fruit or result of good or bad actions.

Pāyāsi's “proof” (1): Hell-beings do not return

6 “Even though master Kassapa says thus, it is still the case for me here, that is to say:⁶⁸

‘There is no other world.

⁶⁴ This is likely to be a case of social or emotional distance: see **Silence and the Buddha**, SD 44.1 (2.2).

⁶⁵ *Ahañ hi, bho kassapa, evaṃ, vādī evaṃ, diṭṭhī*. The phrase *evaṃ, vādī evaṃ, diṭṭhī*, “this [such a] doctrine, this [such a] view” is very common as a stock phrase, eg D 23.5.1/2:319,12; M 12.57-62/1:81 f passim; S 36.21.3/4-230,11+20; A 6.38/3:338,14; U 6.4/67 passim; Vbh 367 passim.

⁶⁶ *Devā vā te manussā vā*, lit “are the devas or humans?” The ancient Indians believed that these heavenly bodies were divine beings, just as many of us today take the earth as “Gaia,” or “Mother Earth.”

⁶⁷ *Iminā'pi kho te, rājāñña, pariyāyena evaṃ hotu*. “In a manner of speaking,” *pariyāyena* [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see **Neyy'attha Nīt'-attha S** (A 2.3.5+6/1:60), SD 2.6b. Comy, however, globally glosses *pariyāya* as meaning “reason(ing),” *kāraṇam* (DA 3:809), but the first sense (a) is pref here, while below [§§5.5, 6.2*+3*+10*, 7.8, 8.1*+3*+10*, 9.11, 10.2*+3*+10*, 11.13, 12.2*+3*+8*, 13.6, 14.2*+3*+10*, 15.6, 16.2*+3*+9*, 17.6, 18.2*+3*+25*, 19.13, 20.2*+3*+8*] *both* senses apply (separately) in the two occurrences of *pariyāya*. [The asterisk * here means that *pariyāya* appears twice.] Def: (a) “mode, manner, way”: D 1:185 (*iminā ~ena*), 186 (id), esp in phrase *aneka, pariyāyena*, “in many (or various) ways,” V 1:16, 45; D 1:1 (cf DA 1:36), 174, 2:319,25; M 1:24; A 1:56; Sn p15; DA 1:106 (*tena tena ~ena*, “in some way or other”); (b) reason(ing) (= *kāraṇa*), cause, D 2:319,25 (*iminā ... ~ena = kāraṇa*, “reason(-ing),” DA 3:809), D 2:339,18 (*ayaṃ... ~o yena te ~ena*); DhsA 366,35 (*iminā ~ena*, “for this reason”), because” (DhsA:PR 472). See Intro (3.3.1). See also PED: *pariyāya* & also ***Pariyāya & nippariyāya***, SD 68.2. I thank Bh Anandajoti for his assistance here (incl supplying a journal article) (Mar 2012).

⁶⁸ *Kiñcāpi bhavaṃ kassapo evaṃ āha, atha kho evaṃ me ettha hoti*.

*There are no spontaneously born beings. [320]
There is no fruit or result of good or bad actions.’’*

6.2 “But, O prince, is there a reason by which they can, in a manner of speaking, be so,⁶⁹ that is to say:

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions?’’*

6.3 “There is a *reason*, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’’*

6.4 “Like how [Like what],⁷⁰ O prince?”

6.5 “Here, master Kassapa, I have **friends and colleagues, relations and blood relatives**, who destroy living beings, take the not-given, commit sexual misconduct, speak falsehood, speak harsh speech, indulge in frivolous chatter, slander, are covetous, have a mind of ill will, hold wrong views.

6.6 There were times when they fell sick, suffering and severely ill.

When I know that they would not recover from their illness, I approached them and said:

‘There are, sirs, some recluses and brahmins who hold such a doctrine, such a view that those who *destroy living beings, take the not-given, commit sexual misconduct, speak falsehood, speak harsh speech, indulge in frivolous chatter, slander, are covetous, have a mind of ill will, hold wrong views,*

with the body’s breaking up, after death, are reborn⁷¹ [arise] in a state of deprivation, a suffering state, the downfall, hell.

6.7 Now, sirs, you are those who *have destroyed living beings, have taken the not-given, have committed sexual misconduct, have spoken falsehood, have spoken harsh speech,*

⁶⁹ *Atthi pana, rājanā, pariyāyo, yena te pariyāyena evam hoti.* Here, the 1st *pariyāya* means “reason or reasoning,” while the 2nd sense, “in a manner of speaking”: see prec n.

⁷⁰ *Yathā katham viya:* this is stock [§§6.4, 8.4, 10.4, 12.4, 14.4, 16.4, 20.4], V 2:93, 99-103 passim; Pm 1:185, 2:218.

⁷¹ “Are reborn,” *upapajjanti*, the tr here reflects the teaching of the “good recluses and brahmins.”

*have indulged in frivolous chatter,
have slandered,
have been covetous,
have had a mind of ill will,
have held wrong views.*

If what the good recluses and brahmins say is true, sirs, you, sirs, with the body's breaking up, after death, will be reborn in (a state of) deprivation, a suffering state, the downfall, hell,

6.8 If, sirs, with the body's breaking up, after death, you were indeed reborn⁷² in (a state of) deprivation, a suffering state, the downfall, hell,

then, **come back and tell me so**, that is to say,
that there *is* the other [the next] world;
that there *are* spontaneously born beings;
that there *is* the fruit or result of good and bad actions.

6.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just as if I have seen it myself.⁷³

They replied, "Very good!" [321] to me, but they have neither come and told me anything, nor have they me sent any messenger.⁷⁴

6.10 This, master Kassapa, is the reasoning, whereby such is the case, in a manner of speaking,⁷⁵ that is to say:

*'There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.'*

(2) The parable of the thief to be executed

7 "In that case, O prince, I will question you on just this point. Answer as you see fit.

What do you think, O prince:

Here, people, having caught **a thief in the act**, were to bring him in, saying:

'This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!'⁷⁶

7.2 Then, they would say this to you:

'In that case, sir, bind this man's arms firmly behind his back, shave his head clean, and lead him around to the sound of a harsh drum-beat, from street to street, from cross-road to cross-road, taking him out through the south gate, into the south of the city, to the execution ground—chop off his head!'⁷⁷

7.3 They replied, 'Very good!' to him, and having bound that man's arms firmly behind his back, shaven his head clean, and led him around to the sound of a harsh drum-beat, from street to street, from cross-roads to cross-roads, took him out through the south gate, into the south of the city, and made him sit in the execution ground.

7.4 Now, what if the thief were to obtain leave from the executioners, thus:⁷⁸

⁷² "If...were indeed reborn," *sace...upapajjissanti*, the *tr* here, following the conditional syntax, reflects Pāyāsi's unbelief or doubt in the afterlife.

⁷³ *Bhavanto kho pana me saddhāyikā paccayikā, yaṃ bhavantehi diṭṭhaṃ, yathā sāmāṃ diṭṭhaṃ evam etaṃ bhavissatīti*.

⁷⁴ This is one of Pāyāsi's arguments that there is no afterlife. Cf his argument at §8.9.

⁷⁵ *Ayam pi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti*. "In a manner of speaking," *pariyāyena* [§§5.5, 11.2], as Kumāra Kassapa is speaking on a *worldly* level (yet it can, in an extended way, also mean "reason"): see above [§5.5] n.

⁷⁶ *Ayaṃ te, bhante, coro āgucārī; imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehīti*.

⁷⁷ *Tena hi, bho, imaṃ purisaṃ daḥhāya rajjuyā pacchā, bāhaṃ gāḥha, bandhanaṃ bandhitvā khura, muṇḍaṃ kari tvā khara-s, sarena paṇavena rathikāya rathikaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa āghātane sīsāṃ chindathā'ti*. This stock description of an execution occurs in: **Pāyāsi S** (D 23.7.2/321,11-21); **Susīma S** (S 12.70/2:128,4-13); **Pāṭaliya S** (S 42.13/4:344-347); **Āpatti, bhaya S** (A 4.242-/2:241,1-10).

‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and returned,’ [322]

or, would the executioner simply chop off this frivolous talker’s head?”

7.5 The thief, master Kassapa, would obtain no such leave from the executioners, thus:

‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and, having visited them, returned.’

For, the executioner would simply chop off the frivolous talker’s head!”

7.6 “So then, O prince, a thief who is a human would get no leave from human executioners, thus:

‘Sirs, may my masters, the executioners, wait, until I have visited my friends and colleagues, or relations and blood relatives, in such and such a village or market-town, and, having visited them, returned.’

7.7 How then, O prince, would your friends and colleagues, relations and blood relatives, who have

*destroyed living beings,
taken the not-given
committed sexual misconduct,
spoken falsehood,
spoken harsh speech,
indulged in frivolous chatter,
slandered,
were covetous,
had a mind of ill will,
held wrong views,*

with the body’s breaking up, after death, have been reborn in (a state of) deprivation, a suffering state, the downfall, hell,

were to obtain leave from the hell wardens, thus:

‘Sirs, may my masters, the hell wardens, wait, until I have gone to my prince Pāyāsi, and told him thus, that is to say:

*there is the other [the next] world;
there are spontaneously born beings;
there is the fruit or result of good and bad actions.*⁷⁹

7.8 In this way, too, O prince, this is their case, in a manner of speaking,⁸⁰ that is to say:

that there is the other [the next] world;
that there *are* spontaneously born beings;
that there is the fruit or result of good and bad actions.”

Pāyāsi “proof” (2): Heavenly beings do not return

8 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

*There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.*”

8.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,⁸¹ that is to say:

*There is no other world.
There are no spontaneously born beings.*

⁷⁸ *Labheyya nu kho so coro coraghātesu.*

⁷⁹ Cf **Aññātara Purisa Vatthu** (DhA 5.1) where hell-beings try to communicate their sufferings to Pasenadi, but succeed in only making the sounds *du sa na so*. (DhA 5.1/2:1-19)

⁸⁰ “In a manner of speaking,” *pariyāyena* [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

⁸¹ *Atthi pana, rājāñña, pariyāyo, yena te pariyāyena evaṃ hoti.* On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

There is no fruit or result of good or bad actions’?”

8.3 “There is a reason, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

8.4 “Like how, O prince?”

8.5 “Here, master Kassapa, I have **friends and colleagues, relations and blood relatives**, who refrain from destroying living beings, refrain from taking the not-given refrain from sexual misconduct, [323] refrain from speaking falsehood, refrain from speak harsh speech, refrain from frivolous chatter, refrain from slandering, refrain from being covetous, refrain from having a mind of ill will, refrain from holding wrong views.

8.6 There were times when they fell sick, suffering and severely ill.

When I know that they would not recover from their illness, I approached them and said:

‘There are, sirs, some recluses and brahmins who hold such a doctrine, such a view that those who

refrain from destroying living beings,

refrain from taking the not-given

refrain from sexual misconduct,

refrain from speaking falsehood,

refrain from speak harsh speech,

refrain from frivolous chatter,

refrain from slandering,

refrain from being covetous,

refrain from having a mind of ill will,

refrain from holding wrong views,

with the body’s breaking up, after death, are reborn⁸² in a happy state, a heaven world.

8.7 Now, sirs, you are those who

have refrained from destroying living beings,

have refrained from taking the not-given

have refrained from sexual misconduct,

have refrained from speaking falsehood,

have refrained from speak harsh speech,

have refrained from frivolous chatter,

have refrained from slandering,

have refrained from being covetous,

have refrained from having a mind of ill will,

have refrained from holding wrong views.

8.8 If, sirs, with the body’s breaking up, after death, you were indeed reborn⁸³ in a happy state, a heaven world,

then, **come back and tell me so**, that is to say,

that there *is* the other [the next] world;

that there *are* spontaneously born beings;

⁸² “Are reborn”: see n ad loc §6.6.

⁸³ “Were indeed reborn”: see n ad loc §6.8.

that there *is* the fruit or result of good and bad actions.

8.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just as if I have seen it myself.

They replied, “Very good!” to me, but they have neither come and told me anything, nor have they sent any messenger.⁸⁴

8.10 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,⁸⁵ [324] that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

(3) Parable of the man in a cesspool

9 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.⁸⁶

9.2 Suppose, O prince, **a person were to sink, head and all,⁸⁷ in a cesspool.**⁸⁸

Then you were to order your men:

‘Now, sirs, pull this man out of that cesspool!’

Having replied, “Very good,” to you, they were to pull the man out of the cesspool.

9.3 Then you were to say this to them:

‘In that case, sirs, thoroughly wipe off the dung off this person’s body with a piece of bamboo.⁸⁹

Having replied, “Very good,” to you, they were to wipe off the dung off this person’s body with a piece of bamboo.

9.4 Then you were to say this to them:

‘In that case, sirs, thoroughly shampoo this man’s body thrice with yellow clay.⁹⁰

They then were to thoroughly shampoo this man’s body thrice with yellow clay.

9.5 Then you were to say this to them:

‘Now then, sirs, grease this man up with oil, and wash him well three times with chunam [fragrant soap powder].⁹¹

Then the men were to grease this man up with oil, and wash him well three times with chunam.

9.6 Then you were to say this to them:

‘Now then, sirs, groom his hair and beard.’

Then the men were to groom his hair and beard.

9.7 Then you were to say this to them:

‘Now then, sirs, present this man with very costly garlands, and very costly cosmetics, and very costly clothes.⁹²

⁸⁴ Cf Pāyāsi’s argument at §6.9.

⁸⁵ *Ayam pi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti.* “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2], as Kumāra Kassapa is speaking on a *worldly* level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

⁸⁶ *Tena hi rājañña upamaṃ te karissāmi. Upamāya m’idh’ekacce viññū purisā bhāsitassa atthaṃ ājānanti: D 23.-9/2:324; A 10.95,3.2 @ SD 44.16. Cf ... Upamāya p’idh’ekacce...: S 41.1.8/4:282. Ten’āvuso [Tena h’āvuso] upaman te karissāmi...: M 24.14/1:148, 43.22/1:295, 76.52/1:523 (Tena hi sandaka upaman te...), 127.16/3:151 (Tena āvuso kaccāna upaman te ...); S 12.67.25/2:114.*

⁸⁷ “Head and all, in a cesspool,” *gūtha,kūpe sa,sīsakam*, as at V 3:106,36, 107,1; *sa,sīsaka*, “over his head, head and all” (V 3:106,36, 107,1; D 2:324,5; Sn 80,2). *Sa,sīsa*, “together with the head”; *sa,sīsam*, “up to the head” (D 1:-76, 246; S 2:259,5; A 3:403,22; J 1:298, 5:274). The more common English idiom would be “up to his neck,” but here the unfortunate person fell *completely* into the cesspool.

⁸⁸ *Seyyathā pi rājañña puriso gūtha,kūpe sa,sīsakam nimuggo assa.* Ie, he were to fall headlong into the cesspool.

⁸⁹ *Tena hi, bho, tassa purisassa kāyā veḷu, pesikāhi gūtham sunimmajjitam nimmajjithā’ti.*

⁹⁰ *Tena hi, bho, tassa purisassa kāyam paṇḍu, mattikāya tikkhattum subbaṭṭitam ubbaṭṭethā’ti.*

⁹¹ *Tena hi, bho, tam purisaṃ telena abbaññitvā sukhumena cuṇṇena tikkhattum suppadhotam karoṭhā’ti.*

Then the men were to present this man with very costly garlands, and very costly [325] cosmetics, and very costly clothes.

9.8 Then you were to say this to them:

‘Now then, sirs, bring this man up into a mansion [a palace], provide him with the 5 cords of sensual pleasures.’

Then the men were to bring this man up into a palace [a tower], provide him with the 5 cords of sensual pleasures.

9.9 What do you think, O prince, of that person, *well washed, well perfumed, hair and beard well groomed, dressed in clothes of white cloth, adorned with garlands and gems, gone to the roof terrace of the royal palace, being consummately entertained and endowed with the 5 cords of sensual pleasures— would he ever have the desire to be sunk in that cesspool ever again?*⁹³

“Not at all, master Kassapa.”

9.10 “What is the reason for this?”

“Impure, master Kassapa, is the cesspool, impure and regarded as impure, and foul smelling as such, and disgusting and regarded with disgust, and repulsive and regarded with repulsion.”⁹⁴

“Even so, O prince, humans are to the devas *impure and regarded as impure, and foul smelling as such, and disgusting and regarded with disgust, and repulsive and regarded with repulsion*.

The smell of a human, O prince, will revulse⁹⁵ a deva from a hundred leagues away!⁹⁶

9.11 What more to say of your friends and colleagues, relations and blood relatives, who

*have refrained from destroying living beings,
have refrained from taking the not-given
have refrained from sexual misconduct,
have refrained from speaking falsehood,
have refrained from speak harsh speech,
have refrained from frivolous chatter,
have refrained from slandering,
have refrained from being covetous,
have refrained from having a mind of ill will,
have refrained from holding wrong views,*

who, with the body’s breaking up, after death, have been reborn in a happy state, a heaven world—

would they, then, come back and tell you so, that is to say,

that there *is* the other [the next] world;
that there *are* spontaneously born beings;
that there *is* the fruit or result of good and [326] bad actions.

9.12 In this way, too, O prince, this is their case, *in a manner of speaking*,⁹⁷ that is to say:

that there *is* the other [the next] world;
that there *are* spontaneously born beings;

⁹² *Tena hi, bho, tassa purisassa mah’agghañ ca mālaṃ mah’agghañ ca vilepanaṃ mah’agghāni ca vatthāni upaharathā’ti.*

⁹³ *Taṃ kiṃ maññasi, rājañña, api nu tassa purisassa su,nhātassa suvilittassa sukappita,kesa,massussa āmutta,*-mālābharaṇassa odāta,vattha,vasanassa upari,pāsāda,vara,gatassa pañcahi kāma,guṇehi samappitassa samaṅgī,-bhūtassa paricārayamānassa puna-d-eva tasmim gūtha,kūpe nimujjitu,kāmatā assāti. Āmutta (Skt āmukta), “put on, adorned, armed”: Be āmukka.*

⁹⁴ *Asuci, bho kassapa, gūtha,kūpo asuci ceva asuci,saṅkhāto ca duggandho ca duggandha,saṅkhāto ca jeguccho ca jeguccha,saṅkhāto ca paṭikūlo ca paṭikūla,saṅkhāto cāti.*

⁹⁵ Oddly, we have the noun “revulsion,” but no standard dictionary gives its verb, “revulse.” Webster’s Third New International Dictionary, however, has “revulsed.” It makes good sense to use this intransitive verb here. Also see *Nibbidā*, SD 20.1 (2.2.1).

⁹⁶ *Yojana,sataṃ kho rājañña manussa,gandho deve ubbādhati.*

⁹⁷ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

that there *is* the fruit or result of good and bad actions.”

Pāyāsi’s “proof” (3): Those reborn in Tāvātimsa did not return

10 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.”

10.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,⁹⁸ that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions?’”

10.3 “There is *a reason*, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.”

10.4 “Like how, O prince?”

10.5 “Here, master Kassapa, I have **friends and colleagues, relations and blood relatives**, who⁹⁹

refrain from destroying living beings,

refrain from taking the not-given

refrain from sexual misconduct,

refrain from speaking falsehood,

refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness.

10.6 There were times when they fell sick, suffering and severely ill.

When I know that they would not recover from their illness, I approached them and said:

‘There are, sirs, some recluses and brahmins who hold such a doctrine, such a view that those who

refrain from destroying living beings,

refrain from taking the not-given

refrain from sexual misconduct,

refrain from speaking falsehood,

refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness,

with the body’s breaking up, after death, are reborn¹⁰⁰ in a happy state, a heaven world, in

companionship with the devas of the Thirty-three [Tāva,timsa].

10.7 Now, sirs, you are those who

have refrained from destroying living beings,

have refrained from taking the not-given

have refrained from sexual misconduct,

have refrained from speaking falsehood,

have refrained from strong drinks, fermented drinks, intoxicants, the bases of heedlessness.

10.8 If, sirs, with the body’s breaking up, after death, you were indeed reborn¹⁰¹ in a happy state, a heaven world, in companionship with the devas of *the Thirty-three* [Tāva,timsa],

then, **come back and tell me so**, that is to say,

that there *is* the other [the next] world;

that there *are* spontaneously born beings;

⁹⁸ *Atthi pana, rājañña, pariyāyo, yena te pariyāyena evam hoti.* On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

⁹⁹ From hereon, instead of the 10 courses of action (*kamma,patha*), we have the 5 precepts.

¹⁰⁰ “Are reborn”: see n ad loc §6.6.

¹⁰¹ “If...you were indeed reborn...” cf §6.8.

that there *is* the fruit or result of good and bad actions.

10.9 For you, sirs, are faithful to me, reliable, so that what you have seen will be just [327] as if I have seen it myself.

They replied, “Very good!” to me, but they have neither come and told me anything, not have they sent any messenger.

10.10 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹⁰² that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

(4) The Tāvatiṃsa parable

11 “In that case, O prince, I will question you on just this point. Answer as you see fit.

Now, O prince, that which is a hundred human years is but a single night and day amongst the devas of Tāvatiṃsa.

Of these nights, 30 form a month; of these months, 12 form a year.

Of such years, a thousand is the life-span of the devas of Tāvatiṃsa.

11.2 Those friends and colleagues, relations and blood relatives of yours, who

refrain from destroying living beings,

refrain from taking the not-given

refrain from sexual misconduct,

refrain from speaking falsehood,

refrain from strong drinks, fermented drinks, intoxicants, the bases of heedlessness,

have, with the body’s breaking up, after death, been reborn in **a happy state, a heaven world, in companionship with the devas of Tāvatiṃsa [the Thirty-three]**.

11.3 Now, if this were to occur to them:

‘Let us first enjoy ourselves for two or three celestial nights and days, consummate and endowed with the 5 cords of sensual pleasures,

then we would go and tell prince Pāyāsi that

that there is the other [the next] world;

that there are spontaneously born beings;

that there is the fruit or result of good and bad actions.

11.4 Would they then have come to you and told you so, that is to say:

that there is the other [the next] world;

that there are spontaneously born beings;

that there is the fruit or result of good and bad action?’”

11.5 “Not at all, master Kassapa.

For, master Kassapa, we would have been long dead!

11.6 But **who told master Kassapa this**,

that there are the devas of Tāvatiṃsa or that the devas of Tāvatiṃsa are so long-lived?

We do not [328] believe it when master Kassapa says

that there are the devas of Tāvatiṃsa or that the devas of Tāvatiṃsa are so long-lived.’”

(5) The parable of the one born blind

11.7 “Suppose, O prince, there is **a man born blind**,¹⁰³ who

¹⁰² *Ayam pi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti.* “In a manner of speaking,” *pariyāyena* [§§5.5, 11.2], as Kumāra Kassapa is speaking on a *worldly* level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹⁰³ *Seyyathā’pi, māgaṇḍiya, jacc’andho puriso; so na passeyya kaṇha, sukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaḅakāni rūpāni, na passeyya maññitthakāni rūpāni, na passeyya*

could see	neither dark nor bright shapes,
could not see	blue shapes,
could not see	yellow shapes,
could not see	red shapes,
could not see	orange shapes,
could see neither	the even nor the uneven,
could not see	the stars,
could see neither	the sun nor the moon.

He would then say:

‘There is neither	<i>dark nor bright shapes,</i>	nor anyone else who sees dark or bright shapes.
There is no	<i>blue shapes,</i>	nor anyone else who sees blue shapes.
There is no	<i>yellow shapes,</i>	nor anyone else who sees yellow shapes.
There is no	<i>red shapes,</i>	<i>nor anyone else who sees red shapes.</i>
<i>There is no</i>	<i>orange shapes,</i>	nor anyone else who sees orange shapes.
There is neither	<i>the even nor the uneven,</i>	nor anyone else who sees the even or the uneven.
There is no	<i>stars,</i>	nor anyone else who see the stars.
There is neither	<i>sun nor moon.</i>	nor anyone else who sees the sun or the moon.

I know not this, nor do I see this; therefore they do not exist.¹⁰⁴

11.8 Would one, O prince, who speaks so be speaking rightly?”

“Not at all, master Kassapa.

There <i>are</i>	dark or bright shapes,	and those who see dark or bright shapes.
There <i>are</i>	blue shapes,	and those who see blue shapes.
There <i>are</i>	yellow shapes,	and those who see yellow shapes.
There <i>are</i>	red shapes,	and there are those who see red shapes.
There <i>are</i>	orange shapes,	and those who see orange shapes. [329]
There <i>are</i>	the even and the uneven,	and those who see the even and the uneven.
There <i>are</i>	the stars,	and those who see the stars.
There <i>are</i>	the sun or the moon.	and those who see the sun or the moon.

Indeed, one speaking thus, ‘I know not this, nor do I see this; therefore they do not exist,’ is not speaking rightly.”

11.9 “Even so, O prince, I think you speak like the blind man in the parable of the man born blind, when you speak thus:

‘But who told master Kassapa this,

that there are the devas of Tāvatiṃsa or that the devas of Tāvatiṃsa are so long-lived?

We do not believe it when master Kassapa says

that there are the devas of Tāvatiṃsa or that the devas of Tāvatiṃsa are so long-lived.’

11.10 For, O prince, the other world is not as you see it, imagined in this way through the physical eye.

O prince, those recluses and brahmins who resort to remote lodgings, therein, dwelling diligent, exertive, and resolute, purify **the divine eye**.¹⁰⁵

sama,visamaṃ, na passeyya tāraka,rūpāni, na passeyya candima,sūriye. The underscored words are colours: *nīlaka* = blue, sky grey, indigo; *pītaka* = yellow, golden yellow; *lohitaka* = red, blood red; and *mañjīṭṭhaka* = orange or crimson. The usu primary-colour pericope is: *nīla, pīta, mañjīṭṭhaka, lohitaka,* and *odāta* (white) (M 1:509; J 6:185; Dhs 617). This whole parable as at **Pāyāsi S** (D 23.11/2:328 f), SD 39.4, (**Paribbājaka**) **Māgandiya S** (M 75.20.1/-1:509 22.2/1:510 23.2/1:511), SD 31.5; (**Brahma,viḥāra**) **Subha S** (M 99.12/2:201×3), SD 38.6. Cf **Atthi,rāga S** (S 12.64.8/2:102); **Gaddula,baddha S 2** (S 22.100.11/3:152); (**Nīvaraṇa**) **Saṅgārava S** (S 46.55.4b/5:121); (**Man-ta**) **Saṅgārava S** (A 5.193.3/3:230).

¹⁰⁴ This hints of a positivist form of materialism: see (2.1.2).

¹⁰⁵ *Ye kho te, rājañña, samaṇa,brāhmaṇā arañña,vana,patthāni pantāni senāsanāni paṭisevanti, te tattha appamattā ātāpino pahit’attā viharantā dibba,cakkhum visodhenti.* For arhathood pericope, see SID: eko vūpakatṭho appamattā ātāpī pahit’atto viharanto.

11.11 With the divine eye, purified, superhuman [surpassing the human eye],¹⁰⁶
and, indeed, they see the other world, and those spontaneously born.¹⁰⁷

11.12 And this, O prince, is the way to see the other world, not in the manner that you have done in this way by means of the physical eye.

11.13 In this way, too, O prince, this is their case, *in a manner of speaking*,¹⁰⁸ that is to say:
there *is* the other world;
there *are* spontaneously born beings;
there *is* the fruit or result of good or bad actions.

Pāyāsi's "proof" (4): Why don't good people kill themselves?

12 "Even though master Kassapa says thus, it is [330] still the case for me here, that is to say:
*'There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.'*"

12.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,¹⁰⁹ that is to say:

*'There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions?'*"

12.3 "There is *a reason*, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

*'There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.'*"

12.4 "Like how, O prince?"

12.5 "Here, master Kassapa, I see **recluses and brahmins, morally virtuous, good by nature**, desiring to live, not desiring to die, desiring happiness, averse to suffering.¹¹⁰

12.6 This, master Kassapa, is what I thought of them:

"Now, if these good recluses and brahmins, morally virtuous, good by nature, were to know thus:
"Those of us who die from here will be better off"¹¹¹—

then, these good recluses and brahmins, morally virtuous, good by nature, would take poison, or draw a knife, or strangle [hang] themselves until dead, or jump off [fall off] a cliff.¹¹²

12.7 But surely these good recluses and brahmins, morally virtuous, good by nature, do not know that

'Those of us who die from here will be better off'—

therefore, these good recluses and brahmins, morally virtuous, good by nature, desiring to live, not desiring to die, desiring happiness, averse to suffering, do *not* kill themselves.¹¹³

¹⁰⁶ This and the next line: *Te dibbena cakkhunā visuddhena atikkanta, mānusakena | imaṃ c'eva lokam passanti paraṃ ca satte ca opapātike.*

¹⁰⁷ From this context, it is clear that "spontaneously born beings" (*opapātikā*) here is a generic term for devas and subhumans such as hellbeings. *Opapātikā*, see n §2.1.

¹⁰⁸ "In a manner of speaking," *pariyāyena* [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean "reason"): see above [§5.5] n.

¹⁰⁹ *Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṃ hoti.* On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

¹¹⁰ *Idhāhaṃ, bho kassapa, passāmi samaṇa, brāhmaṇe sīlavante kalyāṇa, dhamme jīvitu, kāme amaritu, kāme sukha, kāme dukkha, paṭikūle.*

¹¹¹ *Ito no matānaṃ seyyo bhavissatīti.* Pāyāsi is sayings that we cannot really be certain that a good afterlife exists at all.

¹¹² *Idān'ime bhonto samaṇa, brāhmaṇā sīlavanto kalyāṇa, dhammā visaṃ vā khādeyyuṃ, satthaṃ vā āhareyyuṃ, ubbandhitvā vā kālam kareyyuṃ, papāte vā papateyyuṃ.*

12.8 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹¹⁴ that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

(6) The womb parable

13 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

13.2 Once upon a time, O prince, there was **a certain brahmin who had two wives**.

One of them had a son, ten or twelve years old; the other was pregnant, near her time.¹¹⁵

13.3 Then the brahmin died, and the boy said this to his other mother, the co-wife:¹¹⁶

‘Whatever treasure, madam, or grain, or silver, or gold—all that is [331] mine.¹¹⁷ There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!’¹¹⁸

13.4 When this was said, the brahminee said this to the boy:

‘Wait, dear, wait until my child is born, dear!’¹¹⁹

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.¹²⁰

13.5 For a second time, *the boy said this to his other mother, the co-wife:*

‘*Whatever treasure, madam, or grain, or silver, or gold—all that is mine. There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!*’

13.6 For a second time, *when this was said, the brahminee said this to the boy:*

‘*Wait, dear, wait until my child is born, dear!*

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.7 For a third time, *when this was said, the brahminee said this to the boy:*

‘*Wait, dear, wait until my child is born, dear!*

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.8 For a third time, *the boy said this to his other mother, the co-wife:*

‘*Whatever treasure, madam, or grain, or silver, or gold—all that is mine. There is nothing here whatsoever for you. Hand over my father’s heritage to me, madam!*’

13.9 For a third time, *when this was said, the brahminee said this to the boy:*

‘*Wait, dear, wait until my child is born, dear!*

If it is a boy, then one portion will be his, but if it is a girl, she will be your maid-servant.’

13.10 Then the brahminee, taking a knife, went into the chamber and cut open her own womb, thinking¹²¹:

‘Let me see if I will give birth to a boy or a girl.’¹²²

13.11 Thus she destroyed both her own life and that of her unborn child, along with her wealth.

13.12 Like her, foolish and dense, fallen into misfortune and disaster, seeking a heritage without wise consideration.¹²³

¹¹³ *Tasmā ime bhonto samaṇa, brāhmaṇā sīlavanto kalyāṇa, dhammā jīvitū, kāmā amaritū, kāmā sukha, kāmā dukkha, paṭikūlā attānaṃ na mārenti.*

¹¹⁴ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2], as Kumāra Kassapa is speaking on a *worldly* level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹¹⁵ *Ekissā putto ahoṣi dasa, vass’uddesiko vā dvādasa’vassu’ddesiko vā, ekā gabbhinī upavijañṇā.*

¹¹⁶ *Atha kho so māṇavako mātu, sa pattim etad avoca.*

¹¹⁷ *Yam idam bhoti dhanam vā dhañṇam vā rajatam vā jāta, rūpaṃ vā, sabbaṃ taṃ mayhaṃ.*

¹¹⁸ *Pitu me, bhoti, dāyajjaṃ niyyādehī’ti.*

¹¹⁹ *Āgamehi tāva, tāta, yāva vijāyāmi.*

¹²⁰ *Sace kumārako bhavissati, tassa’pi eka, deso bhavissati; sace kumārikā bhavissati, sāpi te opabhoggā bhavissatīti.*

¹²¹ *Atha kho sā brāhmaṇī satthaṃ gahetvā ovarakam pavisitvā udaram opādesi.*

¹²² *Yāva vijāyāmi yadi vā kumārako yadi vā kumārikāti.*

even so, you, too, O prince, foolish and dense, will fall into misfortune and disaster, seeking [332] the other world without wise consideration,

just like that brahminee, foolish and dense, fallen into misfortune and disaster, seeking a heritage, without wise consideration!

13.13 Indeed, O prince, the recluses and brahmins, morally virtuous, good by nature, rush not to ripen what is unripe, but wait for the ripening.¹²⁴

13.14 For there is benefit for the learned recluses and brahmins, morally virtuous, good by nature, by living.¹²⁵

13.15 For, O prince, the longer the recluses and brahmins, morally virtuous, good by nature, remain in this long journey, the more merit they generate,¹²⁶

and they keep to the path for the benefit of the multitude, for the happiness of the multitude, human and divine.¹²⁷

13.16 In this way, too, O prince, this is their case, *in a manner of speaking*,¹²⁸ that is to say:

that there *is* the other [the next] world;

that there *are* spontaneously born beings;

that there *is* the fruit or result of good and bad actions.”

Pāyāsi's "proof" (5): No life-force emerged from the pot

14 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

14.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,¹²⁹ that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions?’”

14.3 “There is a reason, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

14.4 “Like how, O prince?”

14.5 “Here, master Kassapa, people, having **caught a thief in the act**, brought him in, saying:

‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

14.6 Then, I said this to them:

‘In that case, sirs, cast this man alive into a jar. Close its mouth, cover it up with wet leather, then smear and spread wet clay over it, mount it onto an oven and start a fire.’¹³⁰

¹²³ *Yathā taṃ bālā avyattā anaya,vyasanaṃ āpannā ayoniso dāyajjaṃ gavesantī*. The dvandva *anaya,vyasana*, “misfortune and disaster”: V 3:199; S 4:159; A 5:156; Miln 292; VvA 327; BHS: Jtkm 215.

¹²⁴ *Na kho rājañña samaṇa,brāhmaṇā sīlavanto kalyāṇa,dhammā apakkam paripācenti; api ca paripākam āgamenti*.

¹²⁵ *Paṇḍitānaṃ attho hi rājañña samaṇa,brāhmaṇānaṃ sīlavantānaṃ kalyāṇa,dhammānaṃ jīvitena*.

¹²⁶ *Yathā yathā kho, rājañña, samaṇa,brāhmaṇā sīlavanto kalyāṇa,dhammā ciraṃ dīgham addhānaṃ tiṭṭhanti tathā tathā bahuṃ puññaṃ pasavanti*.

¹²⁷ *Bahu.jana,hitāya ca paṭipajjanti bahu.jana,sukhāya lokānukampāya atthāya hitāya sukhāya deva,manussānaṃ*.

¹²⁸ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹²⁹ *Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṃ hoti*. On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

14.7 Replying, ‘Very good!’ to me, they cast that man alive into a jar. Closed its mouth, covered it up with wet leather, then smeared and spread wet clay over it, [333] mounted it onto an oven, and started a fire.

14.8 When we knew that the man was dead, we brought down the jar, broke the covering, and opened the mouth. Then, we carefully looked to see if his life-force was coming out.¹³¹

14.9 But **we did not see his life-force coming out**.

14.10 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹³² that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.”

(7) Parable of the dream

15 “In that case, O prince, I will question you on just this point. Answer as you see fit.

Do you admit it or not, O prince, that when you are taking your daily siesta, you see **dreams** of pleasurable parks, pleasurable forests, pleasurable grounds, pleasurable lotus-lakes?”¹³³

15.2 “Yes, I admit that while I’m taking my daily siesta, I see dreams of pleasurable parks, pleasurable forests, pleasurable grounds, pleasurable lotus-lakes.”

15.3 “Are you at that time looked after by hunchbacks, dwarfs, jesters and young maidens?”¹³⁴

“Yes, master Kassapa, at that time I was looked after by hunchbacks, dwarfs, jesters and young maidens.”

15.4 “Do they see your life-force entering you or leaving you?” [334]

“No, master Kassapa.”

15.5 “So, O prince, the living do not see your life-force entering or leaving you, also one living.¹³⁵

How then, will you see a dead person’s life-force entering or leaving him?

15.6 In this way, too, O prince, this is their case, *in a manner of speaking*,¹³⁶ that is to say:

there *is* the other world;

there *are* spontaneously born beings;

there *is* the fruit or result of good or bad actions.

Pāyāsi’s “proof” (6): The life-force cannot be weighed

16 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

¹³⁰ *Tena hi bho imaṃ purisaṃ jīvantaṃ y’eva kumbhiyā pakkhipitvā mukhaṃ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṃ karitvā uddhanaṃ āropetvā aggim dethāti.*

¹³¹ *Yadā mayam jānāma kālaṃ, kato so puriso ’ti, atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ vivaritvā saṅkamaṃ nillokema app’eva nāma ’assa jīvaṃ nikkhamantaṃ passeyyāmaṭi.*

¹³² “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹³³ *Abhijānāsi no tvaṃ, rājañña, divā seyyaṃ upagato supinakaṃ passitā ārāma, rāmaṇeyyakaṃ vana, rāmaṇeyyakaṃ bhūmi, rāmaṇeyyakaṃ pokkharāṇī, rāmaṇeyyakan’ti?*

¹³⁴ *Rakkhanti taṃ tamhi samaye khujjā’pi vāmanakā’pi velāsikā’pi komārikā’piti? Be velāsikā; Ce keḷasikā; Ee velāmikā; Se Ke celāvīkā. Comy glosses **velāsika** as “one fond of being playful to others; a clown (?),” **khiddāparādhikā** (DA 3:810), where *khiddā* means “playful,” and *aparādhika* (adj) [from *aparādha*, cf Skt *aparādhin*] “guilty, offending, criminal” (J 2:117 *vāj’aparādhika*); Miln 149 (*issar’aparādhika*), 189 (*aparādhikatā*). PED thinks *khiddāparādika* means “very young and childish.” Perhaps it is related to *parada* = *uparata*, pp of *upa* + √RAM, “to be or make content,” hence meaning, “finding pleasure in, fond of” (PED: *parada*). Cf BHS *velambaka* (Amg *velambaga*, *velambaya*) = *viḍambaka*. The young maidens were prob musicians. The people listed here are clearly different types of court entertainers.*

¹³⁵ *Tā hi nāma, rājañña, tvaṃ jīvantassa jīvantiyo jīvaṃ na passissanti pavisantaṃ vā nikkhamantaṃ vā.*

¹³⁶ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”*

16.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,¹³⁷ that is to say:

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions’?”*

16.3 “There is a reason, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

*There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”*

16.4 “Like how, O prince?”

16.5 “Here, master Kassapa, people, having **caught a thief in the act**, brought him in, saying: ‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

16.6 Then, I said this to them:

“In that case, take this man, while still alive, and weigh him. Having done that, then strangle him with a bowstring, and then weigh him again.¹³⁸

16.7 Replying, ‘Very good!’ to me, they took this man, while still alive, and weighed him. Having done that, **then they strangled him with a bowstring, and then weighed him again**.

16.8 Now, when he was alive, he was lighter, softer, and more flexible,¹³⁹

but when he was dead, he was heavier, stiffer, and less flexible.¹⁴⁰

16.9 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹⁴¹ that is to say:

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”*

(8) The parable of the glowing iron ball

17 “In that case, O prince, I will give you a parable. [335] For, some of the wise here understand the meaning of what is said by way of a parable.

17.2 Now suppose, O prince, a person were to **weigh an iron ball, heated all day** so that it is burning and glowing brightly.¹⁴²

Then, after a time, when it is cool and quenched, it is weighed again.

17.3 Now, when would the iron ball be lighter, softer, more workable: when it is burning and glowing brightly, or when it is cool and quenched?¹⁴³

¹³⁷ *Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṃ hoti.* On the differing sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

¹³⁸ *Tena hi bho imaṃ purisaṃ jīvantam-y-eva tulāya tuletva jiyāya anassāsakaṃ māretvā puna-d-eva tulāya tulethāti.*

¹³⁹ *Yadā so jīvati, tadā lahu, taro ca hoti mudu, taro ca kammañña, taro ca.*

¹⁴⁰ *Yadā pana so kālaṃ, kato hoti tadā garu, taro ca hoti patthinna, taro ca akammañña, taro ca.*

¹⁴¹ “In a manner of speaking,” *pariyāyena* [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹⁴² *Seyyathā’pi, rājañña, puriso divasaṃ santattaṃ ayo, guḷaṃ ādittaṃ sampajjalitaṃ sa, joti, bhūtaṃ tulāya tuleyya.*

¹⁴³ *Kadā nu kho so ayo, guḷo lahu, taro vā hoti mudu, taro vā kammañña, taro vā, yadā vā āditto sampajjalito sa, -joti, bhūto, yadā vā sīto nibbuto’ti?*

17.4 “When, master Kassapa, the iron ball is *burning and glowing brightly*, along with its fire element and wind element, it is lighter, softer, more workable.

But when the iron ball is cool and quenched, bereft of its fire element and wind element, it is heavier, harder, less workable.”

17.5 “So, too, O prince, it is with the body: when it has vitality, body-heat and consciousness,¹⁴⁴ it is *lighter, softer, more workable*.¹⁴⁵

17.6 In this way, too, O prince, this is their case, in a manner of speaking,¹⁴⁶ that is to say: there is the other world; there are spontaneously born beings; there is the fruit or result of good or bad actions.

Pāyāsi’s “proof” (7): Examining a carcass

18 “Even though master Kassapa says thus, it is still the case for me here, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

18.2 But, O prince, is there a reason by which they can, in a manner of speaking, be so,¹⁴⁷ that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions?’”

18.3 “There is a reason, master Kassapa, by which they can, in a manner of speaking, be so, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

18.4 “Like how, O prince?”

18.5 “Here, master Kassapa, people, having **caught a thief in the act**, brought him in, saying:

‘This thief, sir, was caught in the act. Inflict upon him [336] whatever punishment you wish!’

18.6 Then, I said this to them:

‘In that case, sirs, put him to death without destroying his hide [cuticle], skin, flesh, sinews, bones and bone-marrow.’¹⁴⁸

18.7 Replying, ‘Very good!’ to me, they put him to death without destroying his hide [cuticle], skin, flesh, sinews, bones and bone-marrow.

18.8 When he was half-dead [nearly dead],¹⁴⁹ I said this to them:

¹⁴⁴ Vitality (*āyu*), body-heat (*usmā*) and consciousness (*viññāṇa*): *āyu* usu means “life-span, age, longevity, but here means “life, vitality, life-force.” In the suttas, heat (*usmā*, also *usumā*; Skt *uṣman*) is the life-faculty itself, karma-born heat (of the living body) (MA 2:350): D 2:335,15; M 1:295,24≠ S 2:97,10 = 4:215,23 = 5:212,22; S 2:83,9, 3:143,4*, 4:294,21. Comy, however, explains *āyu* as “the form life-faculty” (*rūpa,jīvit’indriya*); *usmā*, “heat,” as “karma-generated heat element” (*kammaja,tejo,dhātu*), and *viññāṇa*, “consciousness,” as “the mind” (*citta*) (MA 2:351). See **Mahā,vedalla S** (M 43.24+25/1:295 f), SD 30.2.

¹⁴⁵ *Evam eva kho, rājañña, yadāyaṃ kāyo āyu,saha.gato ca hoti usmā,saha.gato ca viññāṇa,saha.gato ca, tadā lahu,taro ca hoti mudu,taro ca kammañña,taro ca.*

¹⁴⁶ “In a manner of speaking,” *pariyāyena* [§§5.5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹⁴⁷ *Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṃ hoti.* On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

¹⁴⁸ *Tena hi bho imāṃ purisaṃ anupahacca chaviṇ ca cammañ ca maṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi.miñjañ ca jīvitā voropetha, appeva nām’assa jīvaṃ nikkhamantaṃ passeyyāmāti.* Comy glosses *anupahacca* as “without destroying” (*avināsetvā*, DA 3:811). Here D:RD 2:361 has “kill this man by stripping off cuticle and skin...” but this is not found in the Pali, but found later in §20.6.

18.9 ‘Now then, sirs, turn him on his back [supine],¹⁵⁰ perhaps we would see his life-force coming out.’

They turned the man on his back, but we did not see his life-force coming out.

18.10 I said this to them:

‘Now then, sirs, turn him on his face [prone],¹⁵¹ perhaps we would see his life-force coming out.’

They turned the man on his face, but we did not see his life-force coming out.

18.11 I said this to them:

‘Now then, sirs, turn him on his side, perhaps we would see his life-force coming out.’

They turned the man on his side, but we did not see his life-force coming out.

18.12 I said this to them:

‘Now then, sirs, turn him on his other side, perhaps we would see his life-force coming out.’

They turned the man on his other side, but we did not see his life-force coming out.

18.13 I said this to them:

‘Now then, sirs, stand him upright,¹⁵² perhaps we would see his life-force coming out.’

They stood him upright, but we did not see his life-force coming out.

18.14 I said this to them:

‘Now then, sirs, stand him on his head,¹⁵³ perhaps we would see his life-force coming out.’

They stood him on his head, but we did not see his life-force coming out.

18.15 I said this to them:

‘Now then, sirs, pound him with the hand,¹⁵⁴ perhaps we would see his life-force coming out.’

They pounded him with their hands, but we did not see his life-force coming out.

18.16 I said this to them:

‘Now then, sirs, pound him with a stone, perhaps we would see his life-force coming out.’

They pounded him with a stone, but we did not see his life-force coming out.

18.17 I said this to them:

‘Now then, sirs, pound him with the stick, perhaps we would see his life-force coming out.’

They pounded him with sticks, but we did not see his life-force coming out.

18.18 I said this to them:

‘Now then, sirs, pound him with a sword, perhaps we would see his life-force coming out.’

They pounded him with swords, but we did not see his life-force coming out.

18.19 I said this to them:

‘Now then, sirs, shake him this way, that away, and back and forth, perhaps we would see his life-force coming out.’

They shook him this, that way, and back and forth,¹⁵⁵ but we did not see his life-force coming out.

18.20 Even though he has *eyes* and there are *forms*, he does not experience the faculty.

Even though he has *ears* and there are *sounds*, he does not experience the faculty.

Even though he has *nose* and there are *smells*, he does not experience the faculty. [337]

Even though he has *tongue* and there are *tastes*, he does not experience the faculty.

Even though he has *body* and there are *touches*, he does not experience the faculty.

This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹⁵⁶ that is to say:

¹⁴⁹ “Half-dead,” Ee Se *addha,mato*; “nearly dead,” Be Ce *āmato*.

¹⁵⁰ “Turn him on his back,” *uttānam nipāthetha*.

¹⁵¹ “Turn him on his face,” *avakujjam nipāthetha*.

¹⁵² “Stand him upright,” *uddham nipāthetha*.

¹⁵³ “Stand him on his head,” *omuddham nipāthetha*.

¹⁵⁴ “Pound him with your hands,” *pāṇinā akoṭetha*.

¹⁵⁵ *Adhunātha sandhunātha niddhunātha*, Comy: *Odhunāthāti* = “shake him to this side” (*orato karotha*); *sandhunāthā* = “shake him to the other side” (*parato karotha*); *middhunātha*, “shake him this way and that” (*aparāparam karotha*) (DA 3:811).

*‘There is no other world.
There are no spontaneously born beings.
There is no fruit or result of good or bad actions.’”*

(9) The parable of the conch-shell

19 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

19.2 Once upon a time, O prince, a certain **conch-blower**, taking his conch, went to the border country.

19.3 When he came to a certain village, he stood at its centre and blew his conch-shell thrice. Then he laid it on the ground and sat down at one side.

19.4 Then, O prince, this occurred to the people of the border village:

‘Friends, whose sound is this that is so charming, so enticing, so intoxicating, so captivating, so overpowering?’¹⁵⁷

19.5 having assembled around the conch-blower, they said this to him:

‘Friend, whose sound is this that is so charming, so enticing, so intoxicating, so captivating, so overpowering?’

‘It is the sound of this conch that is so charming, so enticing, so intoxicating, so captivating, so overpowering.’

19.6 They turned the horn front side up, saying:

‘Speak, sir conch! Speak, sir conch!’ But the conch did not make a sound.

19.7 Then they *turned the horn downwards; they turned it to one side; they turned it to the other side, they stood it upright; they stood it on its head. [338] they slapped it with the hand; they pounded it with a stone; they pounded it with a stick; they pounded it with a sword; they shook this way, that away, and back and forth*, saying:

‘Speak, sir conch! Speak, sir conch!’ But the conch did not make a sound.

19.8 Then, O prince, this occurred to the conch-blower:

‘What fools these border villagers are, how they seek the conch’s sound in the wrong way!’

19.9 While they were looking on, he took his conch and blew it thrice, and then departed with the horn.

19.10 Then, O prince, this occurred to the people of the border villages:

‘It seems that when this conch is accompanied by a man, by effort, and by wind, it makes a sound. But when it is not accompanied by a man, by effort, and by wind, it does not make a sound.’

19.11 Even so, O prince, when **this body** is accompanied by vitality, heat and consciousness, it goes and comes, it stands and sits, it sleeps and thinks,¹⁵⁸ and

he see forms with	his eyes,
he hears sounds with	his ears,
he smells smells with	his nose
he tastes tastes with	his tongue,
he feels touches with	his body,
he cognizes thoughts with	his mind.

19.12 But when this body is without vitality, without heat, without consciousness, it neither goes nor comes, it neither stands nor sits, it neither sleeps nor thinks, and

he does not see forms with his eyes,

¹⁵⁶ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹⁵⁷ *Ambho kassa nu kho eso saddo evam, rajanīyo evam, kamanīyo evam, madanīyo evam, bandhanīyo evam, mucchanīyo ’ti.*

¹⁵⁸ *Evam eva kho, rājanā, yadāyam kāyo āyu, sahaḡato ca hoti usmā, sahaḡato ca viññāna, sahaḡato ca, tadā abhikkamati ’pi paṭikkamati ’pi tiṭṭhati ’pi nisīdati ’pi seyyam-pi kappeti,*

he does not hear sounds with his ears,
 he does not smell smells with his nose
 he does not taste tastes with his tongue,
 he does not feel touches with his body,
 he does not cognize thoughts with his mind.

19.13 In this way, too, O prince, this is their case, *in a manner of speaking*,¹⁵⁹ that is to say:
 there is the other world;
 there are spontaneously born beings;
 there is the fruit or result of good or bad actions.”

Pāyāsi’s “proof” (8): Defleshing a living person

20 “Even though master Kassapa says thus, [339] it is still the case for me here, that is to say:
*‘There is no other world.
 There are no spontaneously born beings.
 There is no fruit or result of good or bad actions.’”*

20.2 But, O prince, is there a reason by which they can, *in a manner of speaking*, be so,¹⁶⁰ that is to say:

*‘There is no other world.
 There are no spontaneously born beings.
 There is no fruit or result of good or bad actions?’”*

20.3 “There is a reason, master Kassapa, by which they can, *in a manner of speaking*, be so, that is to say:

*‘There is no other world.
 There are no spontaneously born beings.
 There is no fruit or result of good or bad actions.’”*

20.4 “How, O prince, is that so?”

20.5 “Here, master Kassapa, people, having **caught a thief in the act**, brought him in, saying:
 ‘This thief, sir, was caught in the act. Inflict upon him whatever punishment you wish!’

20.6 Then, I said this to them:

‘In that case, sirs, flay [skin] this man’s hide;¹⁶¹ perhaps, we would see his life-force.’
 They flayed the man; but we did not see his life-force.

20.7 Then, I said this to them:

‘In that case, sirs, cut out this man’s skin, cut out his flesh, cut out his sinews, cut out his bones, cut out his bone-marrow—perhaps we might see his life-force.
 We cut out the man’s bone-marrow, but we did not see his life-force.

20.8 This, master Kassapa, is *the reasoning*, whereby such is the case, *in a manner of speaking*,¹⁶² that is to say:

*‘There is no other world.
 There are no spontaneously born beings.
 There is no fruit or result of good or bad actions.’”*

(10) The parable of the fire-worshipping matted-hair ascetic

¹⁵⁹ “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

¹⁶⁰ *Atthi pana, rājanā, pariyāyo, yena te pariyāyena evaṃ hoti*. On the different sense of each of the 2 occurrences of *pariyāya*, see [§6.2] n.

¹⁶¹ “Skin his hide,” *chaviṃ chindatha* (lit “cut open the hide”). A simpler rendition would be “Flay him...,” but after this, we have “cut open the skin” (*cammaṃ chindatha*).

¹⁶² “In a manner of speaking,” *pariyāyena* [§§5,5, 11.2] as Kumāra Kassapa is speaking on a worldly level (yet it can, in an extended way, also mean “reason”): see above [§5.5] n.

21 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

21.2 Once upon a time, O prince, **a certain fire-worshipping matted-hair ascetic** who dwelled in a leaf-hut in a forest haunt.¹⁶³

21.3 Then, O prince, a teacher emerged from a certain country-side.

Then, that teacher, having stayed in a neighbouring hermitage of the fire-worshipping matted-hair ascetic, departed.

21.4 Then this occurred to that fire-worshipping matted-hair ascetic: **[340]**

‘What now if I were to go to the teacher’s abode. Perhaps there I could find something useful.’¹⁶⁴

21.5 Now when it was time for the fire-worshipping matted hair ascetic to go to the teacher’s abode, he went there.

And reaching there, he saw a little young boy lying on its back, abandoned, in the teacher’s abode,¹⁶⁵

21.6 Seeing it, he thought:

‘It is not proper that I simply look on, letting a human being die. What now if I take this boy to the hermitage, take care of him, feed him, and raise him up?’¹⁶⁶

21.7 So the matted-hair fire-worshipping ascetic took the boy to his hermitage, took care of him, fed him, and raised him up.

21.8 When the boy was 10 or 12 years old, a certain business arose for the fire-worshipping matted-hair ascetic in the country-side.

21.9 Then the fire-worshipping matted-hair ascetic said this to the boy:

‘My dear, I wish to go to the country-side. Please attend to the fire, my dear.

And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.’¹⁶⁷

21.10 Having thus instructed the boy, the fire-worshipping matted-hair ascetic left.

21.11 But he was playful, and the fire went out.

21.12 Then it occurred to the boy:

‘Father said this to me:

“Please attend to the fire, my dear.

And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.”

21.13 How now would I rekindle the fire and attend to it?’ **[341]**

So the boy chopped up the fire-sticks with the axes, thinking,

‘Perhaps, I’ll get fire.’ But he got no fire at all.

21.14 The fire-stick were split into two, then three parts, four parts, five parts, ten parts, a hundred parts. He repeatedly splintered them, making splinters of them, and then pounded them in a mortar, and then he winnowed them in a strong wind, thinking:¹⁶⁸

‘Perhaps, I’ll get fire.’ But he got no fire at all.¹⁶⁹

¹⁶³ *Bhūta, pubbaṃ, rājañña, aññataro aggiko jaṭilo araññ’āyatane paṇṇa, kuṭiyā sammati.*

¹⁶⁴ *Yan nūnāhaṃ yena so sattha, vāso ten’ upasaṅkameyyaṃ, appeva nāmettha kiñci upakaraṇaṃ adhigaccheyyan’ti.* Note **sattha, vāsa**, which means “a teacher’s abode” here but below means “a caravan camp” [§23.9 etc].

¹⁶⁵ *Upasaṅkamitvā addasa tasmim sattha, vāse daharaṃ kumāraṃ mandaṃ uttāna, seyyakaṃ chaḍḍitaṃ.*

¹⁶⁶ The whole para: *Na kho me taṃ patirūpaṃ yaṃ me pekkhamānassa manussa, bhūto kālaṃ, kareyya; yan nūnāhaṃ imaṃ dāraṃ assamaṃ netvā āpādeyyaṃ poseyyaṃ vaḍḍheyyan’ti.*

¹⁶⁷ *Sace ca te aggi nibbāyeyya, ayaṃ vāsī imāni kaṭṭhāni idaṃ araṇi, sahitaṃ, aggiṃ nibbattetvā aggiṃ paricareyyasī’ti.*

¹⁶⁸ *Araṇi, sahitaṃ dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi, satadhā phālesi, sakalikaṃ sakalikaṃ akāsi, sakalikaṃ sakalikaṃ karitvā udukkhale koṭṭesi, udukkhale koṭṭetvā mahā, vāte opuni.*

¹⁶⁹ The ancient brahmins believed that fire (the god Agni) resides in wood, so that it burns for that reasons: see **Aggi Vaccha, gotta S (M 72) @ SD 6.15 (4).**

21.15 Now when the fire-worshipping matted-hair ascetic had finished his business in the country-side, he returned to his hermitage, and going to the boy, said this to him:

‘Why, my dear, have you let the fire go out?’

‘Father, here I was being playful so that the fire went out,

21.16 Then it occurred to me: “Father said this to me:

‘Please attend to the fire, my dear.

And do not let the fire go out. If the fire were to go out, this is an axe, here is some wood, here are the fire-sticks. Rekindle the fire and attend to it.’

21.17 How now would I rekindle the fire and attend to it?”

So I chopped up **the fire-sticks** with the axes, thinking,

“Perhaps, I’ll get fire.” But I got no fire at all.

21.18 The fire-sticks were split into two, then three parts, four parts, five parts, ten parts, a hundred parts. I repeatedly splintered them, making splinters of them, and then pounded them in a mortar, and then winnowed them in a strong wind, thinking:

“Perhaps, I’ll get fire.” But I got no fire at all.

21.19 Then it occurred to the fire-worshipping matted-hair ascetic:

‘How foolish is this boy, how dense! How can he ever get fire without wise consideration?’

As the boy looked on, he took the fire-sticks and started the fire again.

21.20 Then he said this to the boy:

‘This is how, my dear, [342] fire should be kindled.

Not in being so foolish and dense, seeking fire in such a senseless way!’

21.21 Even so, you, too, O prince, are foolish and dense, seeking the other world without wise consideration.

21.22 **Discard, O prince, this holding on to bad wrong views!** Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi’s obdurateness (1)

22 “Even though master Kassapa says thus, I am unable to give up holding on to these bad wrong views.¹⁷⁰

22.2 For **rajah Pasenadi of Kosala knows me, and foreign kings, too, know me**, thus:

‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’

22.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:

‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”¹⁷¹

(11) Parable of the two caravan guides

23 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

23.2 Once upon a time, O prince, **a great caravan of a thousand carts** from the eastern country was going to the western country.

Wherever it went, it quickly consumed grass, wood, water, and green leaves.¹⁷²

¹⁷⁰ *Kiñcāpi bhavaṃ kassapo evaṃ āha, atha kho nevāhaṃ sakkomi idaṃ pāpakam diṭṭhi, gatam paṇinissajjitum.* As at §§24.1+26.1.

¹⁷¹ *Kopena’pi naṃ harissāmi, makkhena’pi naṃ harissāmi, palāsenā’pi naṃ harissāmīti.* In other words, “even if it angers me, if it upsets me, if people denigrate [disparage] me, I will hold on to these views! This is my ‘principle!’” On *makkha* and *palāsa*, see **Dhamma, dāyāda S** (M 3,10/2:15), SD 2.18.

23.3 Now in this caravan were two caravan guides, one [343] had 500 carts, and the other had 500 carts, too. It occurred to these caravan guides:

‘This is a great caravan of a thousand carts. Wherever we go, we quickly consume grass, wood, water, and green leaves.

What now if we separated into two caravans of 500 carts each?’

23.4 So they separated into two caravans of 500 carts each.

23.5 **One caravan guide**, having brought along much grass, wood, and water, set out with his caravan.¹⁷³

Now, after two or three days, the leader saw a black red-eyed man, armed with a quiver, wearing a garland of lotuses, with wet garments, wet hair, driving an ass-driven chariot with wheels smeared in mud, approaching in the opposite direction.¹⁷⁴

23.6 When he saw him, he said this to him:

‘Where have you come from, sir?’

‘From such-and-such a country.’

‘Where are you going?’

‘To such-and-such a place.’

23.7 ‘Was there heavy rain ahead in the wilderness?’

‘Yes, there was heavy rain ahead in the wilderness. The roads are well watered; there is much grass [344] and wood.’¹⁷⁵

Discard, sir, your old grass, wood and water. With a light weight, the carts go faster. Go faster, tire not the draught-oxen!’

23.8 ‘Discard, sirs, your old grass, wood and water. Let us move on with light carts!’

‘Yes, sir,’ they replied to their caravan guide, and discarded their old grass, wood and water, and the carts moved on.

23.9 But at the first caravan camp,¹⁷⁶ they saw no grass, wood or water, and at the second camp, too; and the third; the fourth; the fifth; the sixth.

At the seventh caravan camp, too, they saw no grass, wood or water.

23.10 Everyone of them met with misfortune and disaster. And there were neither humans nor animals left in the caravan: the yaksha, a non-human, devoured them all, leaving only the bones.

23.11 As for **the second leader**, he thought:

‘Now, sirs, this caravan has gone very far.’

Having gathered much grass, wood, and water, his caravan set out.

23.12 After two or three days, the leader saw a *black red-eyed man*, [345] armed with a quiver, wearing a garland of lotuses, with wet garments, wet hair, driving an ass-driven chariot with wheels smeared in mud, approaching in the opposite direction.

23.13 When he saw him, he said this to him:

‘Where have you come from, sir?’

‘From such-and-such a country.’

‘Where are you going?’

‘To such-and-such a place.’

¹⁷² *So yena yena gacchi, khippam yeva pariyādiyati tiṇa,kaṭṭh’odakam haritaka,paṇṇam.*

¹⁷³ *Eko sattha,vāho bahum tiṇaṅ ca kaṭṭhaṅ ca udakaṅ ca āropetvā sattham payāpesi.* The caus *payāpesi*, “he had (the caravan) set out” (from *pāyāti*, “he (it) sets out”) is rendered idiomatically here. Cf synonym *pāyāti*, from which comes aor *pāyāsi*, “he set out,” which is the name of the antagonist in this Sutta [§1.2n].

¹⁷⁴ *Dviha,tīha,payāto kho pana so sattho addasa purisaṃ kāḷaṃ lohita’akkhaṃ sannaddha,kalāpaṃ kumuda,mālim alla,vattham alla,kesaṃ kaddama,makkhitehi cakkehi bhadrana rathena paṭipatham āgacchantam.*

¹⁷⁵ The whole para: *Evam, bho, purato kantāre mahā,megho abhippavuttho, āsitt’odakāni vaṭumāni, bahu tiṇaṅ ca kaṭṭhaṅ ca udakaṅ ca.*

¹⁷⁶ “Caravan camp,” *sattha,vāsa*; note that the same word means “a teacher’s abode” above [§21.4].

23.14 ‘Was there heavy rain ahead in the wilderness?’

‘Yes, there was heavy rain ahead in the wilderness. The roads are well watered; there is much grass and wood.

Discard, sir, your old grass, wood and water. With a light weight, the carts go faster. Go faster, tire not the draught-oxen!’

23.15 Then the caravan guide addressed his carters:

‘Sirs, this man says this:

“There is heavy rain ahead in the wilderness. The roads are well watered; there is much grass and wood.

Discard, sir, your old grass, wood and water. With a light weight, the carts go faster. Go faster, tire not the draught-oxen!”

23.16 But, sirs, this man is neither our friend nor relative: how are we to go by faith in him?¹⁷⁷

23.17 Our old grass, wood and water should *not* be discarded. The caravan will proceed with the supplies we have brought. We shall not discard our old stock.¹⁷⁸

‘Yes, sir,’ the carters replied to the caravan guide, and the caravan proceeded with the supplies they had brought.

23.18 At the first caravan camp, they saw no grass, [346] wood or water, and at the second camp, too; and the third; the fourth; the fifth; the sixth.

At the seventh caravan camp, too, they saw no grass, wood or water.

23.19 Then the caravan saw the misfortune and disaster that had occurred. There were neither humans nor animals left in the caravan. For, they had been devoured by the yaksha, a non-human, leaving only the bones.

23.20 Then the caravan guide addressed the carters:

‘That caravan, sirs, has indeed met with misfortune and disaster on account of the foolish caravan guide as leader.

23.21 *Now* then, sirs, let us discard those wares in our caravan that are of little value! Let us keep those wares that are of great value!¹⁷⁹

23.22 ‘Yes, sir,’ the carters replied to their caravan guide, and from their own caravan, they discarded those wares that are of little value, and kept those wares that are of great value.¹⁸⁰

23.23 They safely crossed over the wilderness as a result of the wise caravan guide as their leader.

23.24 Even so, you, too, O prince, foolish and dense, will fall into misfortune and disaster, seeking the other world without wise consideration—just like *the first caravan leader*.

Those who think they should believe whatever they hear, would meet with misfortune and disaster—just like the carters.

23.25 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

¹⁷⁷ *Ayaṃ bho puriso n’eva amhākaṃ mitto, na ñāti, sālohito, kathaṃ mayāṃ imassa saddhāya gamissāma.* Here *ñāti, sālohito* is means “relations and blood relatives,” but has been taken as a synecdoche for the sake of English idiom.

¹⁷⁸ *Na vo chaddetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathā, bhatena bhaṇḍena satthaṃ payāpetha. Na no purāṇaṃ chaḍḍessāma’ ti.*

¹⁷⁹ This and the next 2 paras, as at §22.1-3.

¹⁸⁰ Cf **Dh 369**: “Bail out this boat, bhikkhus! Bailed out, it will go lightly for you. Having cut off lust and hate, then you would go to nirvana,” *siṅca bhikkhu imaṃ nāvāṃ | sittā te lahuṃ essati | chetvā rāgañ ca dosañ ca | tato nibbānaṃ ehisi.*

Pāyāsi's obdurateness (2)

24.1 “Even though master Kassapa says thus, I am unable to give up holding on to these bad wrong views.¹⁸¹

24.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:

‘Prince Pāyāsi holds such a doctrine, such a view, that is to say: [347]

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’

24.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:

‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’¹⁸²

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”

(12) Parable of the dung-porter

25 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

25.2 Once upon a time, O prince, a certain man, **a pig-raiser [swineherd]**, went from his own village to another,

There he saw a heap of dry dung that had been discarded.

25.3 Seeing it, it occurred to him:

‘That’s a lot of dry dung¹⁸³ that had been discarded. What now if I were to bring this dry dung from here as food for my pigs.¹⁸⁴

25.4 He spread out his cloak, and piling up a sufficient amount of dry dung, tied it up in a bundle, and lifted it upon his head, and moved on.¹⁸⁵

25.5 Midway along the road, a great untimely shower fell on him.

25.6 And the load of dung came flowing and trickling down to his very finger-tips, soiling him with dung.¹⁸⁶

25.7 A man, seeing him, said this to him:

‘Surely, I say, you must be crazy! Surely, you’re out of your mind! How can you carry that load of dung which is flowing and trickling down to your very finger-tips, soiling you with dung!’¹⁸⁷

‘It’s you here who is surely mad! You’re the one out of your mind! [348] For this is food for my pigs!’

25.8 Even so, you, O prince, I think, are evidently like **the dung-porter**.¹⁸⁸

25.9 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

¹⁸¹ *Kiñcāpi bhavaṃ kassapo evaṃ āha, atha kho nevāhaṃ sakkomi idaṃ pāpakam diṭṭhi, gataṃ paṭinissajjitum.* As at §§22.1+26.1.

¹⁸² *Yāva bālo pāyāsi rājañño avyatto duggahita, gāhīti.*

¹⁸³ This is prob cow-dung, mostly undigested grass and plant matter evacuated by bovines, which is used even today in India, Yunnan and elsewhere for various purposes, such as fuel. It is known in Brit Eng as “cowpat,” & US as “cow-pie” or “meadow muffin” and dry cow-dung as “cow chips.” See: http://en.wikipedia.org/wiki/Cow_dung

¹⁸⁴ *Ayam kho pahūto sukkha, gūtho chaḍḍito, mama ca sūkara, bhattaṃ; yan nūnāhaṃ ito sukkha, gūtham harey-yan’ti.*

¹⁸⁵ *So uttarā, saṅgam pattharivā pahūtam sukkha, gūtham ākiritvā bhaṇḍikam bandhitvā sīse ubbāhetvā agamāsi.*

¹⁸⁶ *So uggharantaṃ paggharantaṃ yāva agga, nakkhā gūthena makkhito gūtha, bhāram ādāya agamāsi.*

¹⁸⁷ *Kacci no tvam bhaṇe ummatto, kacci viceto, kathaṃ hi nāma uggharantaṃ paggharantaṃ yāva agganakhā gūthena makkhito gūtha, bhāram harissasīti.*

¹⁸⁸ *Evam eva kho tvam, rājañña, gūtha, bhārikūpamo maññe paṭibhāsi.* Cf §27.9 where Kumāra Kassapa makes a second similar charge.

Pāyāsi's obdurateness (3)

26 “Even though master Kassapa says thus, I am unable to give up holding on these bad wrong views.¹⁸⁹

26.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:

‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’

26.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:

‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’¹⁹⁰

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!”

(13) Parable of the dice players

27 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

27.2 Once upon a time, O prince, there were **two gamesters** who were playing dice.

One dice player swallowed the dice whenever he had an unlucky throw.¹⁹¹

27.3 Now the second dice player saw the first dice player swallowing the dice whenever he had an unlucky throw. He said this to him:

‘Now, my good friend, be a sure winner! Give me the dice, my good friend, we will make a religious offering!’¹⁹²

“Yes, my good friend.” and then handed over his dice to the dice-player.

27.4 Then the dice-player immersed the dice with poison.

27.5 ‘Come now, my good friend, let’s play a game!’

For a second time, the dice-players played dice.

27.6 For a second time, the dice-player swallowed the dice each time he had an unlucky throw.

27.7 The second dice-player, seeing the dice-player [349] swallowing the dice each time he has an unlucky throw, for the second time, said this to the dice-player:

<p>27.8 <i>Littam paramena tejasā gilam akkham puriso na bujjhati gila re gila pāpa,dhuttaka pacchā te kaṭukam bhavissatīti</i></p>	<p>Smeared with the most potent fire [poison] is the dice the man swallowed: he knows it not! Swallow it up! Swallow it, bad dicer! Bitter will it be to you!</p>	<p>(J 91/1:380)</p>
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27.9 Even so, you, O prince, I think, are evidently like **the (first) dice-player.**¹⁹³

27.10 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi's obdurateness (4)

28 “Even though master Kassapa says thus, I am unable to give up holding on these bad wrong views.¹⁹⁴

¹⁸⁹ As at §§20.1+22.1.

¹⁹⁰ *Yāva bālo pāyāsi rājañño avyatto duggahita,gāhīti.*

¹⁹¹ *Eko akkha,dhutto āgatāgataṃ kalim gilati.*

¹⁹² The whole line: *Tvaṃ kho samma ek’antikena jināsi, dehi me samma akkhe pajjohissāmīti.* Be Ce *pajjohissāmi;* Ee *pajjohissāmi;* Ke Se *pajjoharissāmi.* Comy glosses as “we will (or let us) make a *pajjohana*, an offering” (*pajjohissāmīti pajjohanam karissāmi, bali,kammaṃ karissāmīti attho*, DA 3:812, “a sacrifice,” *juhana*, DAṬ 2:449). See D (PTS) 2:348 n6.

¹⁹³ Cf §25.8, where Kumāra Kassapa makes the first similar charge.

28.2 For rajah Pasenadi of Kosala knows me, and foreign kings, too, know me, thus:
‘Prince Pāyāsi holds such a doctrine, such a view, that is to say:

‘*There is no other world.*

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’

28.3 If I, master Kassapa, were to give up holding on to these bad wrong views, they will say this of me:

‘How foolish is prince Pāyāsi, so dense as to hold on to what is difficult to grasp!’

I will bear it peevishly! I will bear it scornfully! I will bear it spitefully!’

(14) Parable of the hemp load

29 “In that case, O prince, I will give you a parable. For, some of the wise here understand the meaning of what is said by way of a parable.

29.2 Once upon a time, O prince, **a certain country** arose [emerged].¹⁹⁵

29.3 Then one friend addressed another, thus:

‘My dear friend, let’s go to this country. Perhaps we could find some riches there.’¹⁹⁶

‘Yes, my dear friend,’ the friend replied to the other.

29.4 They came to the village, to a certain spot [street].¹⁹⁷ [350] There, seeing a great amount of hemp (*sāṇa*) cast aside, one friend addressed the other:

‘This, my dear friend, is a lot of hemp that has been thrown away.

29.5 Well, my friend, you make a bundle of the hemp, and I, too, will do so. Then we’ll both carry them away.’

‘Yes, my dear friend,’ the friend replied to the other. Having made bundles of the hemp, they both carried them along to another village spot [another part of the village].

29.6 There they saw a great amount of hempen threads (*sāṇa, sutta*) cast aside, and one friend addressed the other:

‘It is for the wish for *this*, my dear friend, that we desire hemp, and a lot of hempen threads have been thrown away here.’¹⁹⁸

29.7 Well, my friend, you discard your bundle of hemp, and I, too, will do so. Then we’ll both carry away bundles of hempen threads.’

29.8 ‘My dear friend, I’ve brought this hemp load a long way and it is well tied up. This is enough for me. You decide for yourself.’¹⁹⁹

29.9 So the friend discarded his hemp load and took with him a bundle of hempen threads.

29.10 Then they both came to another part of the village.

29.11 There they saw a great amount of hempen cloth (*sāṇa, dussa*)²⁰⁰ cast aside, and one friend addressed the other:

¹⁹⁴ As at §§22.1+24.1.

¹⁹⁵ *Bhūta, pubbaṃ, rājañña, aññataro jana, pado vuṭṭhāsi.*

¹⁹⁶ *Āyāma samma yena so janapado ten’upasaṅkamissāma, appeva nāṃ’ettha kiñci dhanam adhigaccheyyāmāti*

¹⁹⁷ *Te yena so janapado, yena aññataram gāma, paṭṭam ten’upasaṅkamimsu. Be paṭṭam; Ce pattaṃ; Ee paddhanam; Ke Se pajjam (“road, path”).* Here **gāma, paṭṭa** (as *paddhana*, D 2:349,30, 350,9+19, 351,1) seems not to be found anywhere else, nor in the dictionaries. Comy says that it is “a locality arisen in the village,” (*vuṭṭhita, gāma, padeso*), and gives “village path” (*gāma, pada*), or “street” (D:RD & D:W, ad loc) as a synonym (DA 3:812): hence, it poss refers to the approach to the vilage. It is poss that *paṭṭa* is a synonym of *paṭṭana*, “a place, city, port, harbour” (J 1:121, 4:16, 137, 4:75; PvA 51). Contextually, it is likely that *paṭṭa* (or its vll) here simply means “a place, spot,” as evident below. See PED & DPL sv *paṭṭana*.

¹⁹⁸ *Yassa kho, samma, atthāya iccheyyāma sāṇam, idam pahūtam sāṇa, suttaṃ chaḍḍitam.*

¹⁹⁹ *Ayam kho me samma sāṇa, bhāro dūrā, bhato ca susannaddho ca, alam me, tvam pajānāhīti.*

‘It is for the wish for *this*, my dear friend, that we desire hempen threads, and a lot of hempen cloth has been thrown away here.

29.12 Well, my friend, you discard your bundle of hemp, and I will discard my bundle of hempen threads. Then we’ll both carry away bundles of hempen cloth.’

29.13 ‘My dear friend, I’ve brought this *hemp load* a long way and it is well tied up. This is enough for me. You decide for yourself.’

29.14 So the friend discarded the bundle of hempen threads, and took with him a load of hempen cloth. [351]

29.15 Then they both came to another part of the village.

29.16-19 There they saw a great amount of flax *khoma* cast aside,...

29.20-23 Then ... There they saw a great amount of flaxen threads *khoma,sutta* cast aside,...

29.24-27 Then ... There they saw a great amount of linen cloth *khoma,dussa* cast aside,...

29.28-31 Then There they saw a great amount of cotton *kappāsika* cast aside,...

29.32-35 Then There they saw a great amount of cotton threads *kappāsika,sutta* cast aside,...

29.36-39 Then There they saw a great amount of cotton cloth *kappāsika,dussa* cast aside,...

29.40-44 Then There they saw a great amount of iron *āyo* cast aside,...

29.45-48 Then There they saw a great amount of copper *loha* cast aside,...

29.49-52 Then There they saw a great amount of tin *tipu* cast aside,...

29.53-56 Then There they saw a great amount of lead *sīsa* cast aside,...

29.57-60 Then There they saw a great amount of silver *sajjha* cast aside,...

29.61-64 Then they both came to another part of the village.

29.65 There they saw a great amount of **gold** (*suvanna*) cast aside, and one friend addressed the other:

‘It is for the wish for *this*, my dear friend, that we desire hemp, or hempen threads, or hempen cloth, or flax, or flaxen threads, or linen cloth, or cotton, or cotton threads, or cotton cloth, or iron, or copper, or tin, or lead, or silver!

And a lot of gold has been thrown away here.

29.66 Well, my friend, you discard your bundle of *hemp*, and I will discard my bundle of *silver*. Then we’ll both carry away loads of gold.’

29.67 ‘My dear friend, I’ve brought this *hemp load* a long way and it is well tied up. This is enough for me. You decide for yourself.’

29.68 So the friend discarded the load of silver, and took with him a load of gold.

29.69 Then they reached their home village.

29.70 There, the friend who returned *carrying the hemp load* was unable to make his mother and father happy, nor his women and children happy, nor his friends and colleagues happy, and, on account of that, he found neither comfort [352] nor joy.²⁰¹

29.71 As for the friend who brought with him *the load of gold*—he was able to make his mother and father happy; he made his women and children happy; he made his friends and colleagues happy; and on account of that he found comfort and joy.²⁰²

29.72 Even so, you, O prince, I think, are evidently like the hemp-bearer.²⁰³

²⁰⁰ *Sāṇiya*.

²⁰¹ *Tattha yo so sahāyako sāṇa, bhāraṃ ādāya agamāsi, tassa n’eva mātā, pitaro abhinandimsu, na putta, dārā abhinandimsu, na mitt’āmaccā abhinandimsu, na ca tato, nidānaṃ sukhaṃ somanassaṃ adhigacchi.*

²⁰² Cf “If by giving up a limited happiness, | when he sees abundant happiness, | let the wise abandon the limited happiness, | considering the abundant happiness” (*mattā, sukha, pariccaāgā | passe ce vipulaṃ sukhaṃ || caje mattā sukhaṃ dhiro | sampassaṃ vipulaṃ sukhaṃ || Dh 290*).

²⁰³ *Evam eva kho tvaṃ, rājañña, gūtha, bhārikūpamo maññe paṭibhāsi.* Kumāra Kassapa makes similar charges thrice: §§25.8, 27.9, 29.82.

29.73 Discard, O prince, this holding on to bad wrong views! Discard, O prince, this holding on to bad wrong views! Bring not harm and pain upon yourself for a long time!”

Pāyāsi goes for refuge

30 “I am already pleased with master Kassapa’s parable, convinced by him from the very first one.²⁰⁴

But I thought that I would contradict *simply out of the desire to hear master Kassapa’s various insights into the problem.*²⁰⁵

30.2 Excellent, Master Kassapa! Excellent! Master Kassapa! Just as if, master Kassapa, one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or

were to hold up a lamp in the dark so that those with eyes could see forms,

in the same way, in numerous ways, the Dharma has been made clear by master Kassapa.

Master Kassapa, I go to the blessed Gotama for refuge, to the Dharma, and to the community of monks.²⁰⁶

May the master Kassapa remember me as a layman who has gone to him for refuge from this day forth for life.

Pāyāsi’s sacrifice & the parables of the fields

30.3 Master Kassapa, I wish to offer **a great sacrifice**. Instruct me, master Kassapa, on how to have a long life that is well and happy for myself.”

31 AN UNWHOLESOME SACRIFICE

“A sacrifice, O prince, where oxen are killed, or goats are killed, or chicken and pigs are killed, various living beings come to destruction,²⁰⁷

and the participants **[353]** have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration—

such a sacrifice, O prince, has no great fruit, no great benefit, no great renown, no great pervasion.²⁰⁸

31.2 BAD SEEDS IN A POOR FIELD

Just as a plowman, O prince, were to enter a forest, bringing with him seed and plough,

²⁰⁴ *Purimen’eva aham opammena bhoto kassapassa attamano abhiraddho. Attamano* (Skt *āpta + manas*), “is satisfied, pleased, cheerful; willing, benevolent” (D 2:14,21 = M 3:122,28; Sn 45 = M 3:154,19* = Dh 328 = J 3:418,19*; A 1:276,22, 3:337,13*; Sn 995; Vv 1:4): see CPD sv. *Abhiraddho* (*abhi + raddha*; V 1:70,23; D 2:352,11 ≠ M 1:378,28 ≠ 1:379,5-19 ≠ 2:163,21 ≠ A 4:185,26; M 3:271,17; ApA 420,30), pp of *abhiradheti*, *abhiradabayati*, “he conciliates, wins over, is satisfied, pleases” (J 1:322,11*). A similar sentiment is expressed by the erstwhile Jain follower, Upāli, to the Buddha, in **Upāli S** (M 56.15/1:378), SD 27.1. See CPD & DP, svv, for details. See also foll n.

²⁰⁵ *Api cāham imāni vicitrāni pañhā,paṭibhānāni sotu,kāmo evāham bhavantam kassapam paccanīkam kātabbam amaññissam*. Parallel passage in **Upāli S** (M 56), but reading *pañha,paṭibhānāni* (M 56,15/1:378), SD 27.1. “Insight into the problem” (*pañha,paṭibhāna*), as at **Pāyāsi S** (D 23,30.1/2:352 @ SD 39.4) & also **Mahā Sīha,nāda S** (M 12,63/1:83), which I B Horner renders as “ways of putting questions” (M:H 2:44); Ñānamoli/Bodhi: “replies to questions” (M:ÑB 484), which follows Buddhaghosa’s gloss as *pañha,vyākaraṇam* (“question-answering”) (MA 3:88 = 2:53), but “[t]his perhaps slightly misunderstands him” (Cousins 1997: 269). BHSD: *Pratibhāna* refers to “readiness in speech..., presence of mind, self-confidence or brilliance, esp as manifested in speech; quick-wittedness, inspiration”). “Of course, as Buddhaghosa indicates, this could manifest here precisely in the manner of reply-ing.” (Cousins, id). See Intro (1.2).

²⁰⁶ *Esāham bho kassapa tam bhavantam gotamam saraṇam gacchāmi dhammañ ca bhikkhu,saṅghañ ca*. Note here that Pāyāsi goes to the Buddha for refuge with Kumāra Kassapa as witness. See **The one true refuge**, SD 3.1 (1).

²⁰⁷ “Come to destruction,” *saṅghātam āppajim*. The word *saṅghāta* (“striking, killing, murder, destruction”) occurs at V 1:137; D 1:141, 2:354; M 1:78; A 2:42 f.

²⁰⁸ *Eva,rūpo kho, rājāñña, yañño na maha-p,phalo hoti na mahānisamso na mahā,jutiko na mahā,vipphāro*.

and there, in a **poor field**, poor ground, with stumps and brambles uncleared,
 he were to sow seeds that are *broken*, rotten, damaged by wind and sun, unviable,
 not properly planted, and if there were *no* proper and timely rain,²⁰⁹
 would these seeds sprout and grow in *abundance*?
 Would the farmer obtain an abundant yield?”²¹⁰
 “No, indeed, master Kassapa, not in this case!”

31.3 A WHOLESOME SACRIFICE

“Even so, O prince, in such a sacrifice, where no oxen are killed, no goats are killed, neither chickens nor pigs are killed, nor any kind of life brought to destruction,
 and the participants have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

O prince, such a sacrifice is of great fruit, of great profit, of great splendour, and would spread far and wide.

31.4 GOOD SEEDS IN A GOOD FIELD

Just as a farmer, O prince, were to enter a forest, bringing with him a plough and seeds,
 and there, in a **good field**, of good soil, cleared of stumps and thorns,
 were to sow seeds [354] that are unbroken, fresh, undamaged by wind and sun, viable,
 properly planted, and if there proper and timely rain,
 would these seeds sprout and grow in abundance?
 Would the farmer obtain an abundant yield?”
 “Yes, master Kassapa!”²¹¹

31.5 Even so, O prince, such a sacrifice, where oxen are killed, or goats are killed, or chicken and pigs are killed, *various living beings come to destruction,*
 and the participants have *wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration—*

such a sacrifice, O prince, has no great fruit, no great benefit, no great renown, no great pervasion.

31.6 In such a sacrifice, O prince, where *no* oxen are killed, *no* goats are killed, neither chickens *nor* pigs are killed, *nor any kind of life brought to destruction,*

and the participants have *right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration—*

such a sacrifice, O prince, is of great fruit, of great profit, of great splendour, and would spread far and wide.

The brahmin youth Uttara

32 Then prince Pāyāsi made offerings to recluses, brahmins, the poor, the homeless, wayfarers and beggars.²¹² And amongst that giving, he gave broken rice gruel together with vinegar, and rough cloth with thick fringes.²¹³

²⁰⁹ “Proper and timely rain,” *devo ca sammā dhāraṃ*, lit “right and seasonable rain.”

²¹⁰ *So tattha dukkhetta dubbhūme avihata, khāṇu, kaṇṭake bījāni paṭiṭṭhāpeyya, khaṇḍāni pūṭīni vātāta, pahatāni asāradāni asukha, sayitāni.* For a similar parable, see **Sarakāni S 2** (S 55.25.13/5:379,32), SD 77.8.

²¹¹ On Pāyāsi’s proposed sacrifice, cf Kūṭadanta’s: see **Kūṭadanta S** (D 5) @ SD 22,8 (3.2).

²¹² *Atha kho pāyāsi rājāṇiṇo dānaṃ paṭṭhapesi samana, brāhmaṇa, kapaṇaddhika, vanibbaka, yācakānaṃ.* The underscored phrase at D 1:137,24, 2:354,14; It 65,5; PvA 78; J 1:6, 262; DhA 1:105, 188 (written *k~andhika*); DA 1:298.

²¹³ *Tasmim kho pana dāne eva, rūpaṃ bhojanaṃ dīyati kaṇājakam bilaṅga, dutiyam, dhorakāni* ca vatthāni guḷa, vālakāni.* *Be Ce:BJT *dhorakāni*; Ce vl *thevakāni* Ee *therakāni*; Ke Se *corakāni* (untraced: conjectural tr). On the underscored phrase, see V 2:77,4 = 3:160,21 (VA 580,9), 2:78,11; D 2:354,16 (DA 814,9), 355,15; S 1:90,2 (SA 1:159,1), 91,32 = DhA 4:77,13; A 1:145,22 (AA 2:241,12), 4:392,18 (AA 4:179,1); J 1:228,6, 3:299,6 SnA 94; DhA 3:10,16 (vl *pilāṅka, ~akam*); SnA 2:94,22; VvA 222,11, 298,1 (*bilaṅka~*).

32.2 Now, for that occasion, a brahmin youth named **Uttara**²¹⁴ supervised the giving.²¹⁵

32.3 Having given the offering, he repeatedly declared.²¹⁶

‘Through this giving, I have associated with prince Pāyāsi only in this world, but *not the next!*’²¹⁷

32.4 Now prince Pāyāsi heard: **[355]**

‘It is said that the brahmin youth Uttara repeatedly declared:

“Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!”’

32.5 Then prince Pāyāsi had the brahmin youth Uttara summoned and said this to him:

‘Is it true, dear Uttara, that you, having given the offering, repeatedly declared:

“Through this giving, *I have associated with prince Pāyāsi only in this world, but not the next!*”?’

“Yes, sir.”

32.6 “But why, dear Uttara, have you, having given the offering, repeatedly declared:

“Through this giving, I have associated with prince Pāyāsi only in this world, but not the next!”?

Have we, dear Uttara, who desire merit, not been expecting the fruit of this very giving?”²¹⁸

32.7 “But in your giving, sir, you give such food as *broken rice gruel together with vinegar*, which you yourself, sir, would not wish to touch with even your feet, much less to eat, and *the rough cloth with thick fringes*, which you yourself, sir, would not wish to touch with even your feet, much less to wear!

32.8 But you, sir, are beloved and agreeable to us—how are we to associate the agreeable with the disagreeable?”

32.9 “In that case, dear Uttara, you arrange that such food that I eat be given,²¹⁹ and such clothes that I wear be given!”²²⁰

32.10 “Yes, sir,” replied the brahmin youth Uttara to prince Pāyāsi,

and he arranged that such food that prince Pāyāsi eats be given,²²¹

and such clothes that he wears be given.²²² **[356]**

32.11 Then, prince Pāyāsi,

having given offerings without care [without enthusiasm],

having given offerings not with his own hands,

having given offerings without proper thought,

having given offerings of what is rejected,

asakkaccaṃ dānaṃ datvā,

asahatthā dānaṃ datvā,

acittī, kataṃ dānaṃ datvā,

apaviddhaṃ dānaṃ datvā,

with the body’s breaking up, after death, was reborn in companionship with the devas of the Four Great Kings, in an empty mansion called **Acacia** [Serīsaka].²²³

32.12 As for the brahmin youth Uttara, who was intent on his own giving—

having given his offering with care,

sakkaccaṃ dānaṃ datvā,

²¹⁴ On the brahmin youth Uttara (*uttara māṇava*), see Intro (4).

²¹⁵ *Tasmim kho pana dāne uttaro nāma māṇavo vyāvaṭṭo* ahosi.* *Ee Ke Se **vyāvaṭṭo** (pref); Be *vāvaṭṭo*; Ce *byāvaṭṭo* Cf *dāna*~ serving in connection with a gift, busy with giving, a “commissioner of gifts,” ie a superintendent installed by a higher (rich) person (as a king or *seṭṭhi*) to look after the distribution of all kinds of gifts in connection with a *mahādāna* (PED: *avyāvaṭṭa*, *qv*). See eg D 2:354; J 3:129; Pv 2.9.50 (*dāne yaññassa ~ā = ussukkaṃ āpanna*, “show-ed endeavour,” PvA 135); PvA 112 (*dāne*), 124 (id).

²¹⁶ “Repeatedly declared,” *anuddisati*. ie, by way “dedicating” the offerings: see CPD.

²¹⁷ *Imināhaṃ dānena pāyāsim rājaññam eva imasmim loke samāgacchim, mā parasmin’ti.*

²¹⁸ *Nanu mayam, tāta uttara, puññ’atthikā dānass’eva phalaṃ pāṭikañkhino’ti?*

²¹⁹ *Tena hi tvam, tāta uttara, yādisāhaṃ bhojanam bhuijāmi, tādisam bhojanam paṭṭhapehi.*

²²⁰ *Yādisāni cāham vatthāni paridahāmi, tādisāni ca vatthāni paṭṭhapehiti.*

²²¹ *Tena hi tvam, tāta uttara, yādisāhaṃ bhojanam bhuijāmi, tādisam bhojanam paṭṭhapehi.*

²²² See §32.17, where prince Pāyāsi confirms his “improved” giving being made on his behalf by Uttara. Cf Rhys Davids thinks that Uttara does this “apparently at his own expense,” which is unlikely (D:RD 2:372 n4).

²²³ *Kāyassa bhedaṃ param maraṇā cātu, mahā.rājikānaṃ devānaṃ saḥavyataṃ upapajji suññaṃ serīsakaṃ vimānaṃ.* On this stock passage, see **Deva, dūta S** (M 130,2/3:178 @ SD 2.23).

having given his offering with his own hands,
 having given his offering with proper thought,
 having given his offering of not what is discarded,
 with the body's breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.²²⁴

*sahatthā dānaṃ datvā,
 cittīkatarā dānaṃ datvā,
 anapaviddhaṃ dānaṃ datvā,*

The devaputra Pāyāsi

32.13 Now at that time, the venerable **Gavam,pati**²²⁵ regularly went to the Acacia [Serīsaka] mansion for his day residence.

32.14 Then the devaputra Pāyāsi approached the venerable Gavam,pati, saluted him and stood at one side. As he stood thus at one side, the venerable Gavam,pati said this to the devaputra Pāyāsi:

“Who are you, avuso [friend]?”

“I, bhante, am prince Pāyāsi.”

32.15 “Aren't you the one who held this view, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions?’”

32.16 “That is true, bhante, I held such a view, that is to say:

‘There is no other world.

There are no spontaneously born beings.

There is no fruit or result of good or bad actions.’”

But [357] the noble Kumāra Kassapa detached me from holding on to those bad wrong views.”

The devaputra Uttara

32.17 “And what about the brahmin youth named Uttara? Where is he reborn?”

“The brahmin youth named Uttara, bhante, supervised the giving—

*having given his offering with care,
 having given his offering with his own hands,
 having given his offering with proper thought,
 having given his offering of the not discarded,*

with the body's breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.²²⁶

32.18 But I, bhante,

*having given offerings without care [without enthusiasm],
 having given offerings not with my own hands,
 having given offerings without proper thought,
 having given offerings of the not discarded,*

with the body's breaking up, after death, was reborn in companionship with the devas of the Four Great Kings, in an empty mansion called Acacia.

The proper way of giving to the sangha

32.19 As such, bhante Gavam,pati, when you return to the human world, please declare this:²²⁷

²²⁴ Uttara's act here, resulting in rebirth in the heaven of the Thirty-three, is recorded in **Uttara Vimāna Vatthu** (Vv 74/6.10/109 f): see Intro (4).

²²⁵ On the elder **Gavam,pati**, see Intro (4.2).

²²⁶ **Vimāna, vatthu Comy** says that his celestial mansion (*vimāna*) is 12 leagues (*yojana*), ie about 19.3 km (84 mi) wide (VvA 298).

²²⁷ The foll set is well known: **Pāyāsi S** (D 23,32.19, pl), SD 39.4; but elsewhere, with a 5th factor, viz, “seeing what is to come”: **Cūḷa Puṇṇama S** (M 110,23/3:24, sg), SD 45.4; **Velāma S** (A 9.20,3/4:393), SD 16.6. Cf **Sakka**

<p>“Give offerings <i>with care</i>, Give offerings <i>with your own hands</i>, Give offerings <i>with proper thought</i>, Give offerings <i>of the not discarded</i>.</p>	<p><i>sakkaccaṃ dānaṃ detha.</i> <i>sa,hatthā dānaṃ detha.</i> <i>cittī,kataṃ dānaṃ detha.</i> <i>anapaviddhaṃ dānaṃ detha.</i></p>
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32.20 Prince Pāyāsi,
having given offerings *without care [without enthusiasm],*
having given offerings *not with his own hands,*
having given offerings *without proper thought,*
having given offerings *of what is discarded,*

with the body’s breaking up, after death, was reborn in companionship with the devas of the Four Great Kings, in an empty mansion called Acacia.

32.21 The brahmin youth Uttara,
having given his offering *with care,*
having given his offering *with his own hands,*
having given his offering *with proper thought,*
having given his offering *of the not discarded, [358]*

with the body’s breaking up, after death, was reborn in a happy state, in a heaven world, in companionship with the devas of the Thirty-three.”

— evaṃ —

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